Christian Life

AUGUST • 1955

- Signs Lead Way to Church
- The Drinking Fountain Dearth
- New Trend in Pulpit Furniture

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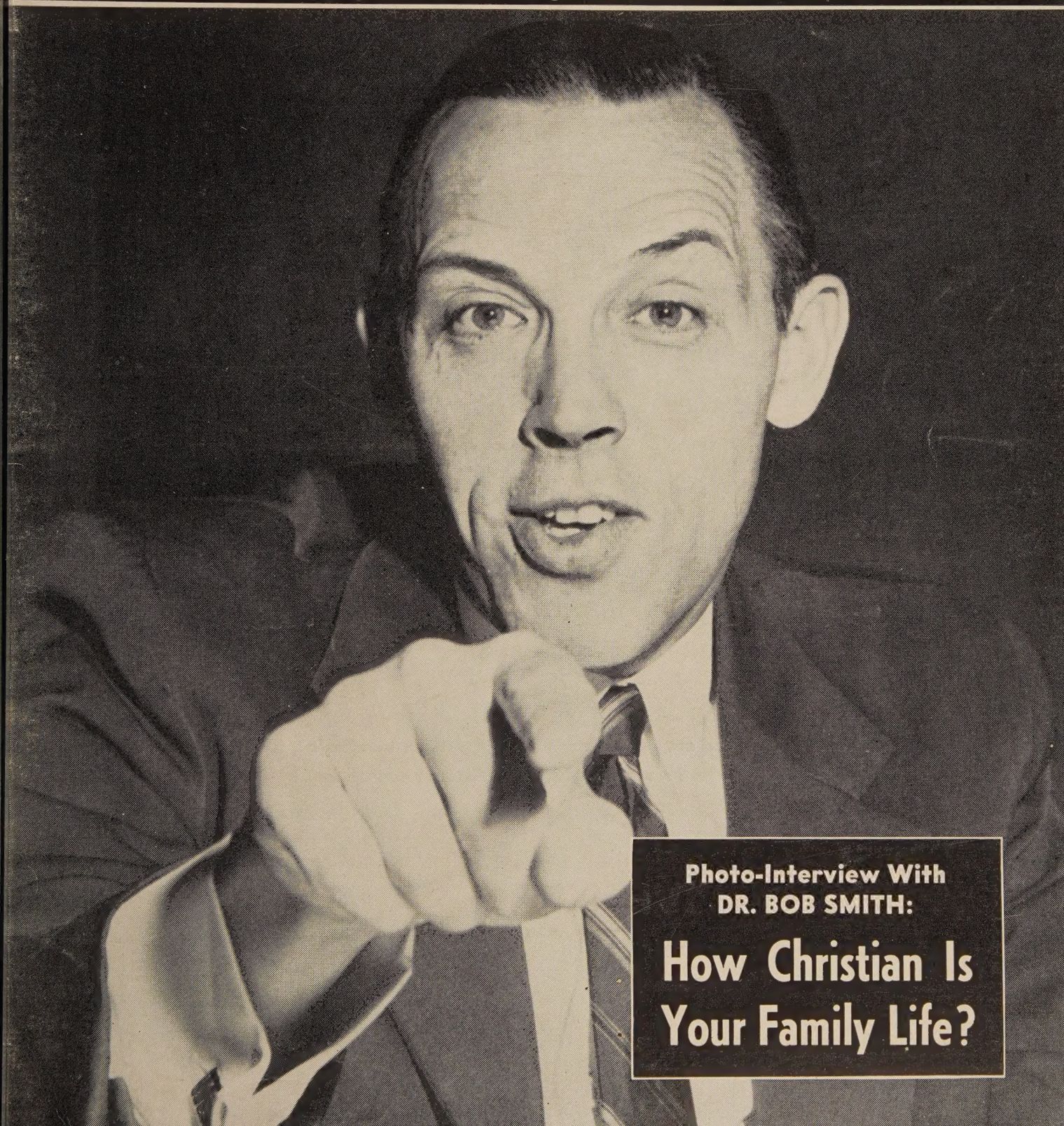

Photo-Interview With
DR. BOB SMITH:

How Christian Is Your Family Life?

"SIX INCHES BELOW THE COLLARBONE AND A LITTLE TO THE LEFT"

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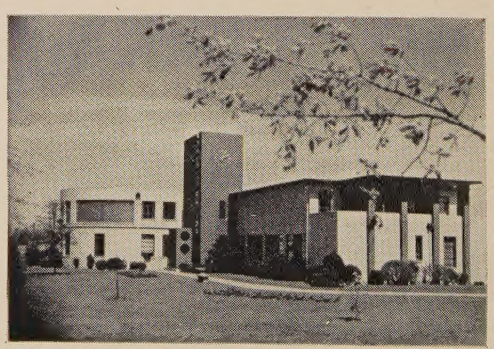

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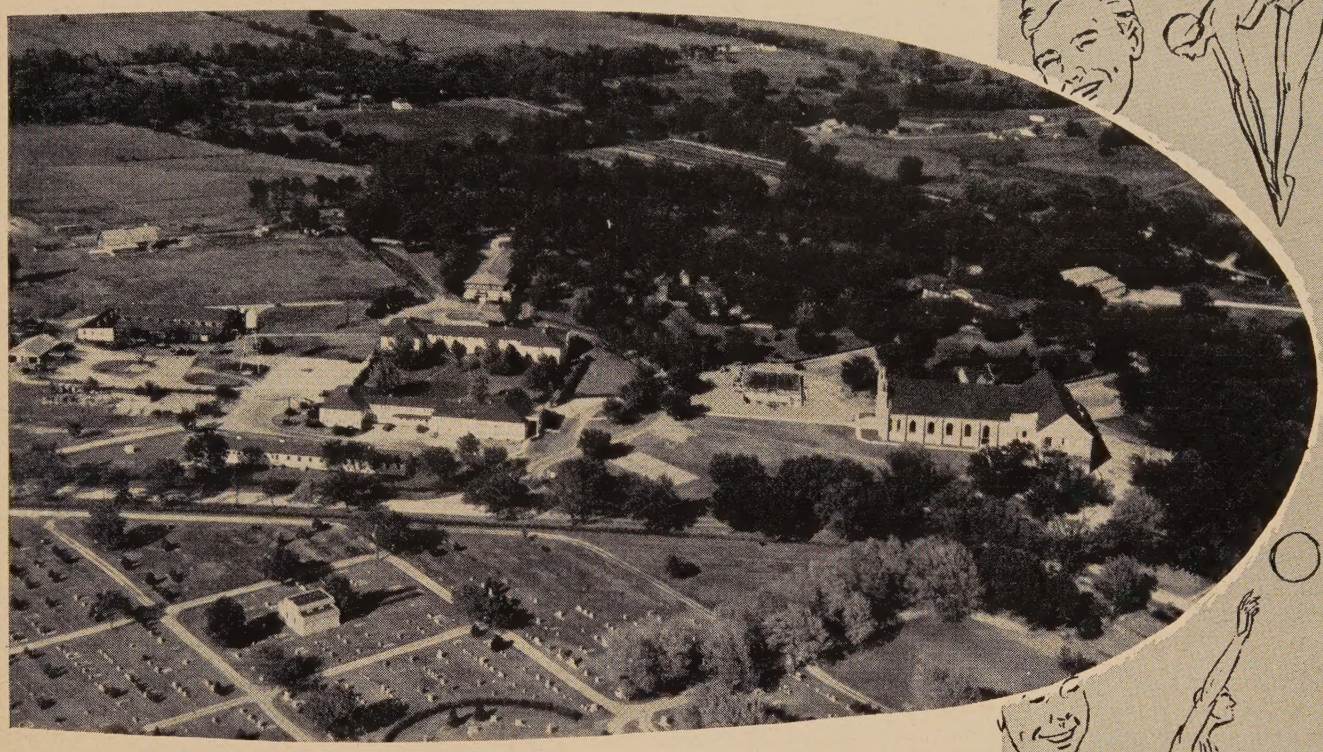

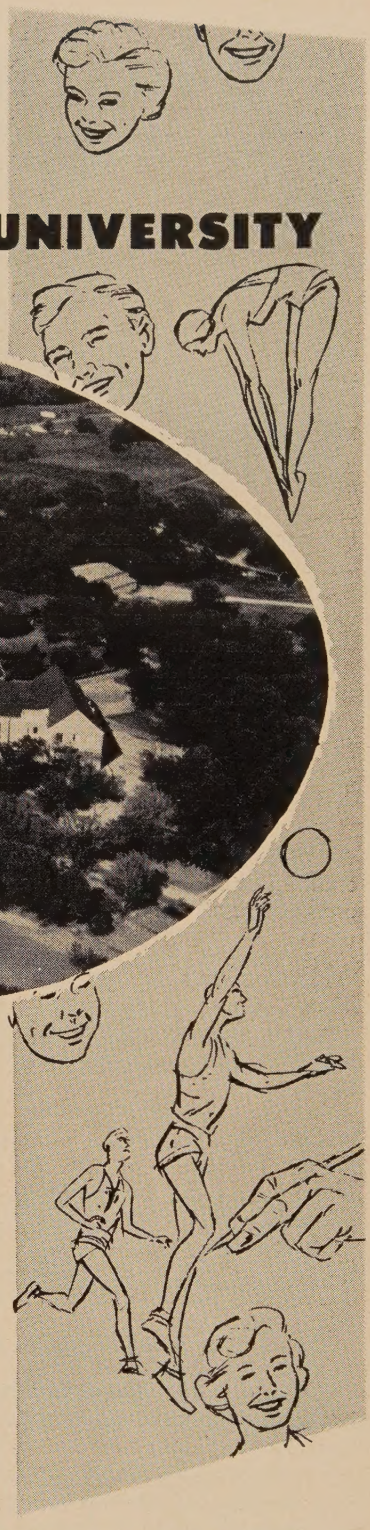

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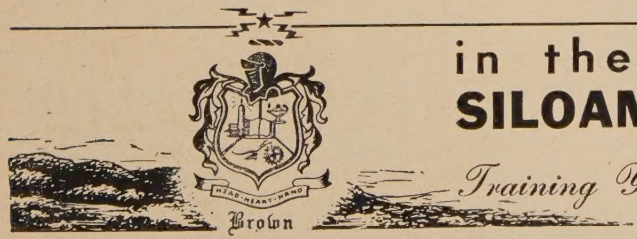

in the Beautiful Ozarks...
SILOAM SPRINGS, ARKANSAS

Training Youth to Live . . . Head . . . Heart . . . Hand . . .

In This Issue

Volume 17 **Christian Life** Number 4

That Wild Blue Yonder

WHEN CHRISTIAN LIFE editors went after a photographic interview with Dr. W. Robert Smith, they found he was a hard man to find.

An interview was set up during the day of Smith's appearance at the National Association of Evangelicals convention last April. A CHRISTIAN LIFE reporter, loaded down with recording and photographic equipment, succeeded in cornering Smith between sessions. Possibility of squeezing in an interview that day was ruled out, but over coffee cups they tried to set up a future date. That evening was out. Smith had to fly back to Duluth for an engagement. How about next week or the week after? Circumstances canceled out every suggestion.

Finally Smith agreed to try to sandwich in an interview between flights during Memorial Day week when he was scheduled to speak at the U.S. Naval Academy at Annapolis and fulfil engagements in Washington and Pittsburgh. The date was later confirmed by long distance phone call. Smith rushed from the airport to CHRISTIAN LIFE offices, three hours later was on the plane back to St. Paul. So the subject of the photographic interview in this issue (page 16) was caught—quite literally—on the fly.

Incidentally, Smith solves the problem of family "togetherness" during his busy summer very neatly. He packs his wife and five children into a house trailer, and off they go to youth camps and conferences all over the U.S.

Fiction Fan's Lament

"DEAR DOROTHY DIX, get out your diction; I'm in a fix—no C. L. fiction." Cause of this outburst from a reader was the absence of fiction in the July issue of CHRISTIAN LIFE. Such is the state avid fiction fans can work themselves into when deprived of their favorite fare.

But the reaction of another lady we know, a confirmed fiction booster from "way back," was different. She had nothing but praise for the July issue. In fact, she 'lowed as how it was "one of the best you've had." Asked if she minded the omission of fiction, she confessed, "I hadn't even noticed."

How about you? Some C. L. staffers question fiction's place in the new "newsy" format. Others are convinced fiction belongs. But the opinion that counts is the reader's. How about dropping us a line on the subject?

Note to the rhyming letter writer: Relax. Fiction's on page 14.

Boost for Sunday Schools

NO SUNDAY SCHOOL CONTEST? What's happened? Has CHRISTIAN LIFE lost its Sunday school enthusiasm? Quite the opposite. After seven successful years of Sunday school contests, the editors feel that having the international contests on a biennial basis will allow for time to consolidate gains.

This year CHRISTIAN LIFE is promoting regional and denominational associations, workshops and contests. It is offering a trophy to the association making the most outstanding effort. The Sunday school superintendent judged to have done the best job will be awarded a plaque of achievement.

The magazine will continue to offer practical suggestions garnered from the experience of contest winners and the know-how of Sunday school experts. The "Build Sunday School Attendance" section in this issue is the first of coming helpful material.

So, get going on your attendance effort. And remember—CHRISTIAN LIFE's eighth big international contest comes in 1956.

AUGUST • 1955

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Cover

Dr. W. Robert Smith, professor of philosophy at Bethel College, St. Paul, and father of five, points his finger at a crucial question in the photographic interview, "How Christian Is Your Family Life?" (see page 16).

CHRISTIAN LIFE August, 1955

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Volume 17 No. 4

Readers Write

On Which Side Are You?

I believe you are a friend to Christian schools and to Christian parents, but it is my judgment that the publication of the article "Why I Didn't Choose a Christian School" (June, 1955) will make it harder for Christian parents to persuade their young people to attend Christian schools and make it harder for Christian schools to enroll students and to raise money to support their schools. I do not see any good result that can come from the article. I think you owe Christian parents and Christian schools an apology for publishing the article.

EARL C. SMITH
Professor of Bible
John Brown University
Siloam Springs, Ark.

* * *

First, I recognize the sincerity of each young Christian quoted . . . Secondly, I believe very definitely in the possibility of the Lord's clearly leading any Christian to a secular college. None of these considerations, however, alter the fact that a Christian school at any level is the most clearly "right" in relation to the Scriptures and provides the best possible environment for developing Christian maturity . . . The total confusion indicated by the young people quoted—confusion as far as a Christian philosophy of education is concerned—indicates and emphasizes the need for awakening evangelical Christians as revealed in your article "Are We Building Fast Enough?"

TRUMBULL L. SIMMONS, *Principal*
Christian High school
Cambridge, Mass.

* * *

I have known several young people who had a strong Christian witness, were highly intelligent, class leaders in high school who went to secular schools and lost the edge of their Christian testimony . . . Every reason, or it may be said excuse, given by those in the article for going to secular schools I consider flimsy and certainly not the Spirit of God behind them. I do not understand your magazine publishing such an article because of the strength of pull of the world on Christian young people today anyway.

RICHARD COONS, *Director*
Rochester Youth for Christ, Inc.
Rochester, N.Y.

* * *

Offshoot

Re "Trouble for the Hutterites," (June, 1955): the Hutterite way of life was *not* founded in Switzerland in 1536. Though organized among Swiss Brethren Anabaptists—escapees from Swiss Reformed persecutors—and hence an offshoot of what later became the Mennonite Church, it was actually founded by Jacob Wiedeman at Austerlitz, Moravia in 1527, then given its rigid, full-blown organization by Jacob Hutter in 1533. The date 1536 marks Hutter's martyrdom at the stake at Innsbruck in the Tyrol (*The Story of the Mennonites*, C. H. Smith, p. 59 ff.). Incidentally, the Mennonite Historical Library at Goshen College offers the richest source for Mennonite Historiography in America.

Goshen, Ind. MARLIN JESCHKE

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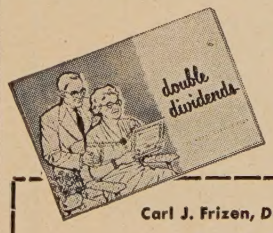

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POSTER NO. 1 shows skeleton figure of Death hovering over wrecked car with the caption: "It Was Only Beer But Its Companion Was Death."

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POSTER NO. 3 shows parents in tavern—children outside—with caption: "Delinquent Parents Cause Delinquent Children. 7,000,000 Problem Drinkers."

POSTER NO. 4 shows an attractive young couple being offered a drink as they get into their car. Caption, "No Thanks We Don't Drink."

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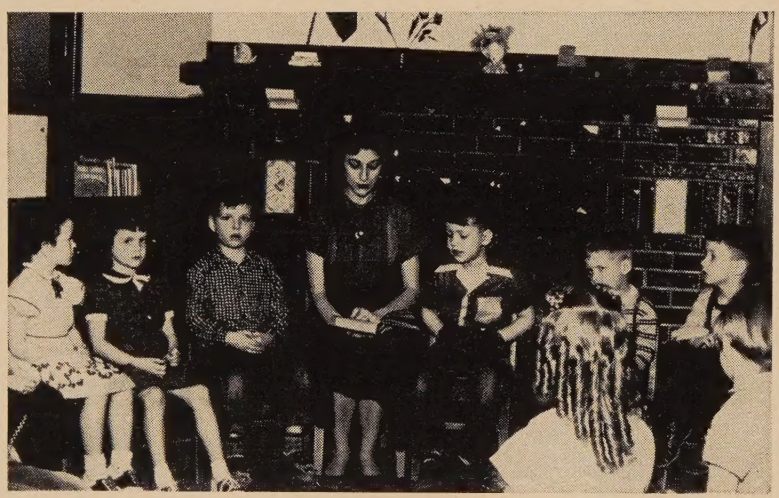

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Readers Write

Pat-on-the-Back Department

I like the new format. It's terrific. I think June is the best issue that I have seen of CHRISTIAN LIFE. Keep it up. It's needed.

BILLY GRAHAM

London, England

* * *

CHRISTIAN LIFE is to be commended on its forward step in religious journalism as evidenced in the May issue. This organized attempt at interpretative news reporting from an evangelical viewpoint, together with the unique departmental format will undoubtedly mark the beginning of a new era in the history of American journalism. *Continue!*

WILLARD E. ROTH
School of Journalism
State University of Iowa

Iowa City, Iowa

Coming Up!

This is not a gripe in any form, because you put out a wonderful magazine, but,

Christian Life

Editorial Platform

- Produce individual participation in missions by spotlighting missionary activity and problems.
- Encourage fruitful Christian living in every activity of the believer.
- Stimulate the desire for Christian education in the community, church, home and individual.
- Awaken believers to the need of winning the lost and of caring for the newly converted.

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Readers Write

I am waiting patiently for the second article on the "Origin of the Universe." Could you tell me about when you expect to put out the second article? The first was in March, 1955.

Boston, Mass. WILBERT R. LANNON

● *Patience rewarded: September, 1955* —EDS.

Don't Stop Now

I just finished the article on mental sickness (May, 1955). We have long needed to be told these facts, but you dare not stop with the telling of them; facts are most depressing.

Royal Oak, Mich. BEATRICE GODDARD

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During August they may be heard at the following places:

Mr. and Mrs. Lester Place

North Mountain Bible Conference, Benton, Pa., Aug. 1-7; The Tent Evangel, Allentown, Pa., Aug. 9-14; Pinebrook Bible Conference, Stroudsburg, Pa., Aug. 15-21; Tri-State Bible Conference, Port Jervis, N. Y., Aug. 22-28.

Mr. and Mrs. Ralph Williams

Baptist Church, Delavan, Ill., Aug. 14; Mason City, Iowa, Aug. 21.

Bible Character Impersonator

Paul Jackson

Mount Hermon, Calif., Month of August; First Baptist Church, San Jose, Calif., Aug. 28.

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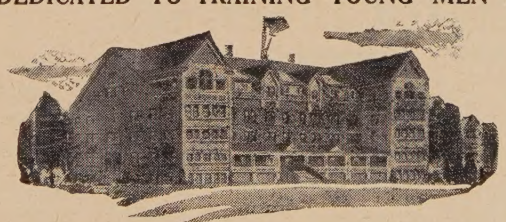

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Harold Geo. Martin, Ph.D., D.D., President
Henry J. Davis, Th.D., D.D., Acting Dean

HORNELL, N.Y.

AM I MY BROTHER'S KEEPER?

What sort of future has Sang Gi, crippled by a bit of shrapnel? What are his chances, begging on the streets of Seoul, with his homemade crutches? He has no home, no parents, no schooling. He has a good and intelligent face, but—?

Is his future any business of mine? Should I be concerned with cripples and the needs and suffering of others? When I have enough to eat should I be worried because others don't, including little children? Should I care, when I was lucky enough to be born in America instead of India, where the majority of people do not get enough to eat and some are actually starving? What is the reason I was not born in Korea, like Sang Gi? There are still 35,000 homeless children in Korea. Why don't I live in a hut made of rubble, old tin cans and half rotten scraps of wood in Southern Italy, Hong Kong or in a crowded Austrian refugee camp? Why don't I happen to be a man with a job in Calcutta, working steady every day for long hours, who sleeps in the streets every night because my job does not pay me enough to share even a single room with a dozen other persons—a room without a stitch of furniture or protection from flies, swarming with bed bugs and without any sanitary arrangements whatever?

I am a Christian. Does that make me my brother's keeper? When my stomach is full must I be concerned about others, whose stomachs are empty? Must I? Am I *compelled* to think about these others? Or is it just, God helping me, that I *want* to think about them and because I have a heart, desire to help them?

No gift is too small to give a child a bit of bread. Or you can have some pitiful, homeless and hungry child brought into a Christian Children's Fund orphanage-school and be given a decent chance in life by "adopting" a child. The cost, $10.00 a month, is the same in all of the following 28 different countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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People

Photo by Donald Nelson

LIFELINE FOR MISSIONERS
Adams and wife have narrow escape.

Out of the Fog

Death came to 115 Japanese.

WITH 800 excursion-bound children on board, the *Shiun Maru* pushed into the fog-bound Inland Sea of Japan early on a May morning. Also on board were two Americans, the Rev. and Mrs. Willis Adams of The Evangelical Alliance Mission, soon to furlough home after five years in Japan.

Only 20 minutes out of Takamatsu the ferry swerved sharply. Seconds later the bow of a second ferry crunched softly into its side. Laden with a bulky life-preserver, Mrs. Adams almost didn't make it over the sharply listing top side before the ferry sank seven minutes later.

Adams reached the side of the other ferry. He clung to a three-inch drain pipe jutting out, trying meanwhile to support his wife and two junior high school girls. Half way up the side of the ferry, holding on to a fire hose thrown to them, the first girl slipped back into the water. Finally all three women were hauled safely to the deck.

Frantic rescue efforts by fishing craft and lifeboats saved hundreds of children but the final count revealed 115 drowned, scores more injured.

First examination in the hospital indicated Mrs. Adams had serious injuries. While hospitalized the Adamses testified to scores of doctors, nurses and curious visitors. Providentially, nearly all of the children came from the two cities on Shikoku island where T.E.A.M. has other missionaries to follow up contacts.

It turned out that Mrs. Adams' painful injuries were not serious. Just before embarking for America three weeks later she publicly thanked God for the experience and for the new love for the Japanese it gave her.

Prospects

Bible Light on Today's Events — **Outlook for Tomorrow**

Liquor Demands Protection

Not many outside the industry realize it, but liquor sales have declined steadily during the past three years. Stung by their losses, distillery officials are swinging blindly at all they think responsible . . . . Latest looper came from George Moseley, Seagram V.P. He bluntly told 160 newspaper representatives unless they played down drunken driving their newspapers would get less advertising . . . also asked for special positions for ads, editorial support for Seagram's "moderate drinking" program.

Revival on the Move

Like most people whose ministry the Lord has blessed, Billy Graham numbers a few critics. Loudest gripe is being voiced by those who say he has no right to take his evangelistic program to Europe . . . "He should come home," they say. "America needs it first."

But Graham feels he should go where the Spirit of God is most evident in his meetings . . . . Recent inside reports reveal Graham is impressed by way the Holy Spirit is present in meetings on European continent—particularly France . . . . This may be an indication Graham's return to U.S.—even Great Britain—for protracted campaigns is even more distant. One European Christian leader termed Graham's Paris meetings "astonishingly fruitful." Among converts were two priests, three countesses, several civic leaders, two movie stars, a senator and a duchess.

. . . . Incidentally, Graham has not denied rumor Andre Gromyko, Russian foreign minister, offered to get him permit to hold meetings in Soviet Russia.

Ebb and Flow

This may tie in with curious trend already noted by a few observers . . . . Spiritual awakening in U.S. hit a peak in 1950 and 1951 . . . . appears to have fallen off since . . . . Revival in Great Britain reached high point in 1954 and 1955 . . . . Next spiritual surge may come further East next year—perhaps continental Europe.

More Church Building

More church building and remodeling is blueprinted for 1955. Record annual income of $295,000,000,000 for U.S. in 1955 is estimated by Treasury Department. Estimates put contributing church members at one-half total population. Roughly one per cent their share of income goes into the offering plates for new churches, Christian schools, missionary activities, church and Sunday school equipment, and supplies, as well as salaries.

Wedge in China

Two interesting stories continue to filter through on Red China . . . One reports widespread unrest and dissatisfaction with Communist regime of Mao Tze-tung . . . Second story intimates increased spiritual activity—with marked interest in Gospel reported.

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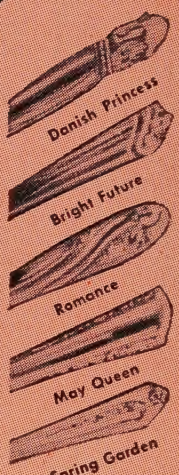

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Vol. 17 • No. 4

Christian Life

August • 1955

Photo by Mennonite Quarterly Review

MENNONITES FIGHT DEBRIS

In the tornado's wake, hard-working Christians lend a hand and heart.

After Twister's Stab: The Job of Healing

• Rushing to Udall, Kans., tornado disaster area, Mennonites and Salvation Army displayed innate Christ-love.

• Selfless attitudes win never-dying gratitude from dazed disaster victims as well as government officials.

UDALL, Kans., population 610, has a second chance. Spotted 30 miles southeast of Wichita, the town is rising above two-month-old rubble.

God is there helping them—the survivors. God's handymen—the Salvation Army and Kansas Mennonites.

On Wednesday night, five eves before Memorial Day, the tornado came. The physical Udall expired. Morning light revealed:

A lone house standing amid splintered timbers and heaps of debris.

173 houses pulverized; 16 more beyond repair.

Three business houses standing, but severely damaged.

The city hall gone.

The old grade school gone.

The new $250,000 high school gone.

The town's three churches—Baptist, Methodist, Christian—gone.

The next 24 hours also revealed the human toll. Of its 610 inhabitants, 73 were killed, more than 200 hospitalized and 85, at first, reported missing.

The tornado struck at 10:29. Telephone service was ripped out. The quarter-square mile which was Udall was obliterated in a minute.

In Hesston, 50 miles northwest, John Diller, coordinator and contact man for the Kansas Area Mennonite Disaster Unit, sprang into action.

He relayed emergency calls to local contact men, then obtained clearance into the disaster area from the St. Louis Red Cross.

Less than nine hours after the tornado struck, Mennonites moved in. It was 7 a.m. on the stunned dawn of May 26.

National Guard units were already posted: martial law in force. Three Salvation Army officers, who sped 17 miles to the scene minutes after the disaster was first reported, had canteen food service started. Red Cross disaster officials organized rescue operations.

Major Nils Bonger, Salvation Army, Wichita, directed round-the-clock food service for disaster workers. From their tents and mobile canteen, Salvationists served in eight-hour shifts.

For the volunteer Mennonites, this was the prospect for the day's work:

Locate the injured, remove the dead.

Assist the shocked. Console the bereaved.

Find scattered, shattered possessions. Clean up the wreckage.

Udall survivors stared blankly, but Mennonites had a stock entree: "We come in the name of Jesus to help you."

With that "sesame," survivors opened up, talked freely, sadly, asked why a hundred times.

More often than answer, Mennonites listened quietly, patiently. Elmer Ediger, chairman of the Kansas Mennonite Disaster Organization, said dis-

AP Wirephoto

WITHOUT MERCY

Tornadoes are not easily forgotten.

AP Wirephoto

SMILES AND COFFEE FOR GLUM UDALL

The ubiquitous Salvation Army aids volunteer rescue workers.

aster workers were instructed to "let them talk, be a good listener. Best way to help a shocked person is simply to listen."

In tangled wreckage survivors hunted for lost valuables. Then came the herculean job of street clearing.

Mennonites were ready with equipment. Bulldozers, trucks and chain saws prove themselves in rescue work.

On following days volunteer crews systematically covered all Udall. Each crew took a house or its remains, then worked with the owner appraising property.

"It becomes pretty much a job of sorting," says Ediger. "We work with these somewhat dazed people who hardly know where to begin. We help them determine what is worth keeping."

A Sunday memorial service was held at the spot where the Baptist church had stood. One thousand gathered. Salvation Army bandsmen furnished music. Udall's only minister participated.

Rev. Floyd Magenson prayed. He thanked God for the lives spared and pleaded that the "disaster may be a warning to those who remain."

One hundred Mennonites had registered the first day. Within a week 1,875 shared in the work. Included were several carloads of Mennonites from Nebraska and South Dakota and 28 non-Mennonites.

One of the non-Mennonites was the mayor of a Nebraska town. His town was ravaged by disaster last year. When Mennonites pitched in to help, he vowed that he would show his gratitude by helping the next disaster town.

About 2,000 workers received Salvation Army aid Memorial Day. The Governor's representative stated: "We could not have done this work without the Salvation Army's spirit of always knowing how and when to render practical aid."

The Army's veteran hand of help is well known everywhere. Mennonite Disaster Service is considered new.

Disaster unit service was organized in Hesston, Kans., in 1950. Ediger describes it as a "grass-roots movement just getting underway." They have been helping out at two or three disaster scenes each year.

Photo by Mennonite Quarterly Review

ONCE A TOWN

Mennonites restore the restorable.

Similar units are organized in Oklahoma, Nebraska, Ohio, Indiana, Michigan and Iowa. On the local level, disaster volunteers correspond generally to the brotherhood or men's fellowship.

Men were the primary rescuers at Udall. But Mennonite young people were called on to pick tin scraps from surrounding wheat fields. Women prepared linen kits for each family.

Throughout hours of emergency and days of rehabilitation, disaster workers demonstrate Christ's love. One survivor remarked: "I didn't know that there were still Christians who really live according to Christian ideals."

As emergency wears off and rehabilitation comes, Mennonite efforts are bent toward reconstruction. Here they cooperate closely with the American Red Cross.

Ediger explains, "The Red Cross provides special assistance in helping victims assess property loss. They award material grants for reconstruction. Our volunteers work out a plan with the victims to help them several nights a week and probably Saturdays. The job may run several months until it is finished."

Between Cheyenne and Leedey, Okla., 125 farm families were hit. Here the Mennonites will help build 20 new farm homes in the next several months.

These victims suffered three crop failures in succession. Then a tornado ripped through. Mennonites, the majority farmers themselves, came to the rescue.

Disaster service arises from the desire to offer a total gospel witness. To Mennonites it is pre-evangelism. It is social expression of the Christian Gospel.

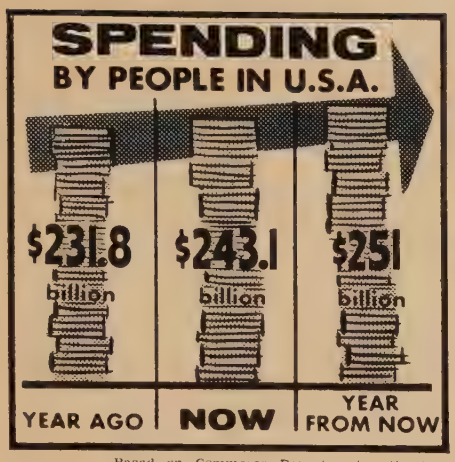
One volunteer said: "We feel this service makes people receptive to what we say about Jesus. What we say seems to register. It makes people think."

Both Mennonites and Salvation Army now hurdle disaster calls in stride. Neither struts its Christianity. Both emphasize that rebirth is a lot more essential than rehabilitation.

Meanwhile, other evangelical groups shy away from social service. They still associate neighbor-loving with liberal theology. But Mennonites and Salvation Army refute that idea. Their reputations have been achieved in no other way.

Contrary to these two groups, reaction of many evangelical churches is: "Run for the storm cellar; the tornado's just ruined our neighbor."

Udall, Kans., showed how it could be done. There's no reason why evangelicals shouldn't mimic the pattern in California, New Jersey, Wisconsin, Florida and elsewhere. Mennonites claim no monopoly on Christian love.



Based on Commerce Department estimates

Prosperity Psychosis: It's Hitting Christians

Family-man and educator Dr. Bob Smith gives straight, gnawing at consciences is the question: "Am I putting 'things' ahead of God?"

THE AVERAGE man can stand adversity better than prosperity," said Dwight L. Moody. If that's true, John Q. Public is going through the test of the century—and Mr. and Mrs. Christian are facing the greatest temptation in 2,000 years.

For if there's one thing Americans are—it's prosperous.

Incomes are higher than ever before. The average family today has an income of $5,330. Savings are soaring. Americans have $210 billion in banks or bonds. Real income has increased 40 per cent since 1929—and it's still going up.

Prospect is that by 1960 the average family will be getting $6,180 a year.

A half century ago a worker was hard put just to keep his family fed, clothed and housed. Major necessities gulped up 80 per cent of his income. But today only 60 per cent of a fantastically increased family income goes for major necessities.

Americans are now purchasing for pleasure. They are saying, "Why shouldn't I have this or that?" They shell out without a twinge of conscience.

But the Christian is—or should be—different. His money, his time, his effort are not his own but the Lord's.

There are evidences that the burden of prosperity is sitting uneasily upon the Christian conscience.

In a poll taken among employees of a Christian firm, 75 per cent indicated they felt prosperity was bad for the average Christian. Few had a good word to say for it. Yet many of those who gave negative answers owned, or expected to own, their own homes, had TV sets, drove late model cars, admitted they were better off educationally and economically than their parents.

"Christians are too busy getting ahead. They don't have enough time for the Lord," they said.

Or, "We're watching TV too much."

Or, "We're forgetting to depend upon God—getting materialistic."

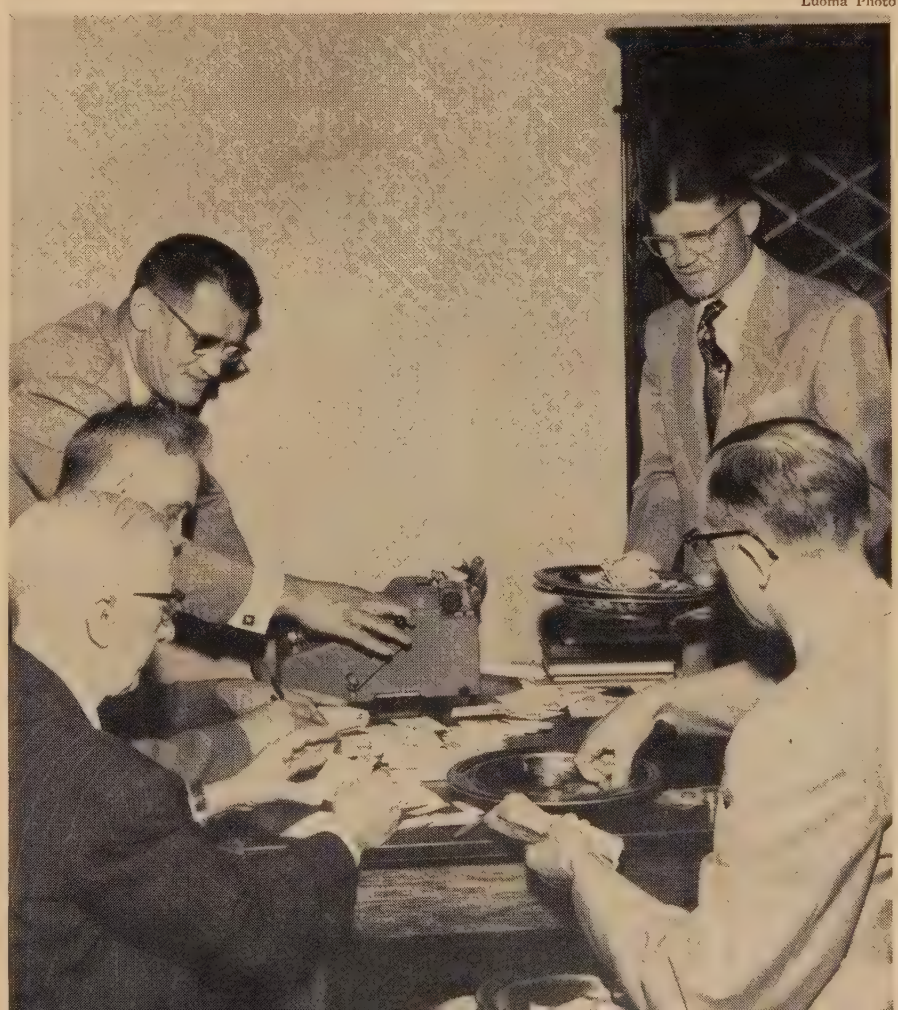
Guilt Complex. At the same time most of those questioned testified they had a healthy prayer life, were devoted to their church, read the Bible often, tithed regularly. Somehow these active Christians feel guilty and uncertain about how they should act in a prosperity situation. They suffer from a frame of mind called "prosperity psychosis."

As one pollee put it: "It's getting harder all the time to know where to draw the line."

The nation's economy depends on a growing demand by people for more and more goods and services. Millions of dollars are spent on advertising to create new wants. Credit terms make it tantalizingly easy for a person to own anything he can be induced to want.

Liberal giving sometimes means that church members prefer to pay someone else to do the work.

Luoma Photo



Yet growth in Christian grace requires less and less concern for the world and more and more for the things of God.

That's the Christian's dilemma.

Among those who should be in a position to judge, there is a difference of opinion on how prosperity is affecting the Christian.

Take the matter of giving to church and missions.

It's up, no doubt about that. The five mission executives questioned were unanimous. But pastors have reservations. Christians give, but not until it hurts, says William McCarrell, pastor of Cicero, Ill., Bible Church.

Mission executives are not so sure about the present-day Christian's willingness to do as well as to give.

According to Vernon L. Mortenson of The Evangelical Alliance Mission, too many Christians are becoming spectators. They are willing to let the few do the work.

Let George Do It. Pastor Arthur E. Ellison of Calvary Baptist Church, St. Paul, Minn., agreed. "It's increasingly difficult to get anyone to volunteer for manual labor in the church," he says. "They'd rather pay someone else to do it."

Some seminary professors say there is a change in the attitude of pastors-to-be. They are not reconciled to sacrifices. Good salaries, pension plans, comfortable parsonages loom large in their considerations.

On the other hand, several mission heads say modern-day missionary candidates have a healthier attitude toward privation and problems on the mission field. In fact, one said: "It is the old missionaries who are not willing to suffer as they did 20 years ago. The new missionary today will take any suffering that is necessary."

E. A. Shank, executive director of South African General Mission, told CHRISTIAN LIFE: "Twenty years ago missionaries faced privation and danger in the spirit of sacrifice-unto-death. Today they face privation and danger in the spirit of service with scientific-preservation-of-my-life that I may serve longer and more effectively."

Prosperity's effect on the spiritual life of the individual Christian is undoubtedly the crucial consideration. Here, too, there is disagreement.

Says Pastor McCarrell: "To my mind prosperity has weakened the spiritual tone of church life in general." Sunday travel, disappearance of family discipline, "keep up with the Joneses" attitude, inordinate trust in education—these he tags as symptoms of spiritual laxity.

"It's easy to have anything about prayer 'amened'," he says, "but increasingly hard to get people to sacrifice time for prayer."

Sacrifice? What's That? McCarrell's contention was borne out by the poll among Christian employees mentioned earlier in this article. Twenty-two out of 59—37 per cent—confessed they didn't go to prayer meeting. More than half found it hard to remember when they'd last sacrificed time or money for another person.

International News Photo
American workers want security plus high pay.

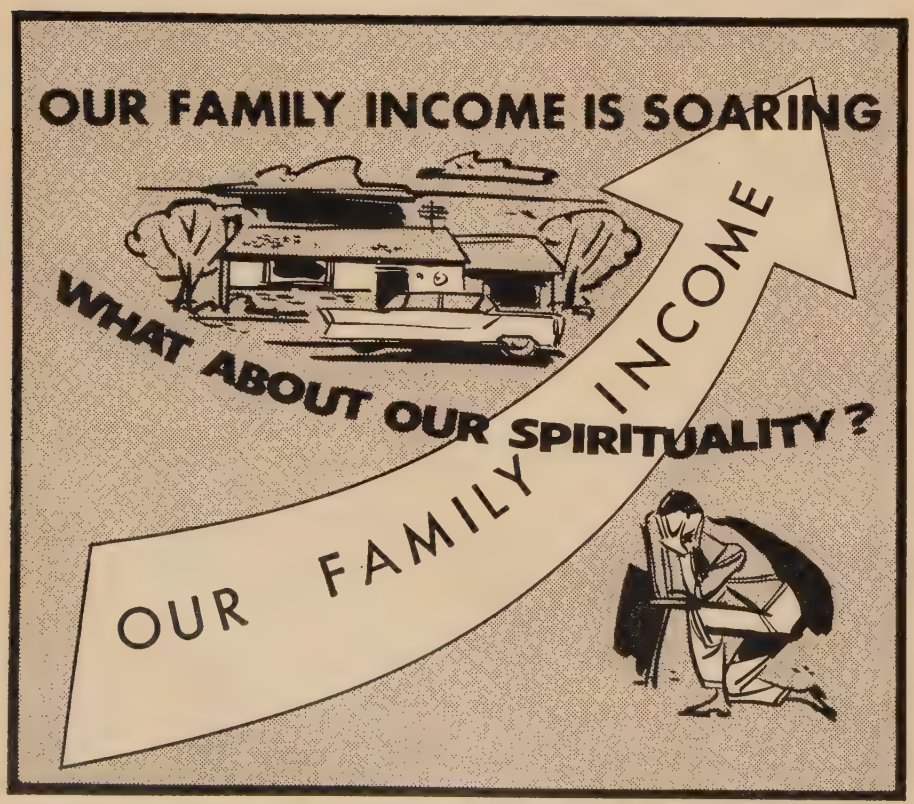
But James A. Cross, assistant overseer of the Church of God expresses this view: "Though our members have a higher standard of living, drive better cars, own better homes, eat better food and dress better than they have before in all their lives, they maintain their fervor and zeal for the Lord."

Richard S. Beal of First Baptist Church, Tucson, Ariz., makes no bones about his opinion. "Prosperity or no prosperity among Christian people," he says, "it is my conviction that if they are taught the Truth and are led to know the meaning of stewardship they will be faithful in the Lord's work."

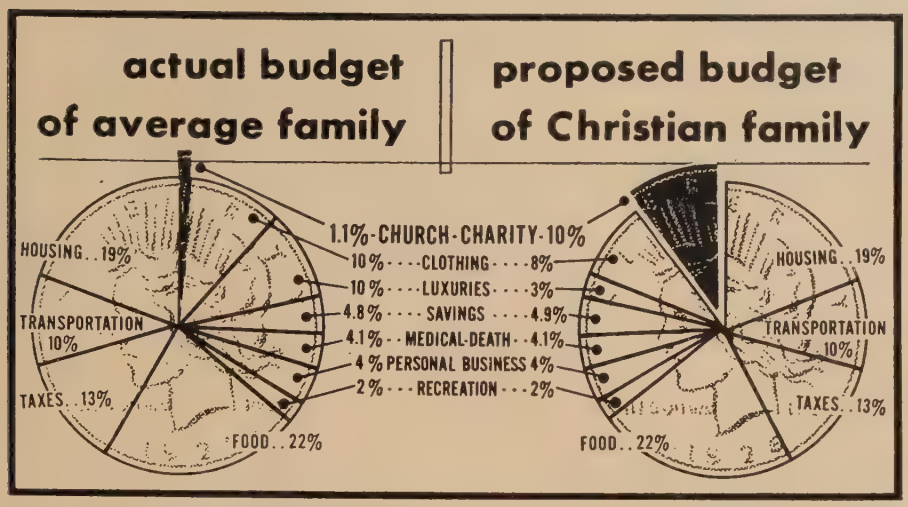
Others point out that the high level of prosperity is making for more efficient and effective dissemination of the Gospel. Church and Christian educational building programs, overseas literature efforts, new outreaches such as radio and television ministries — these would not be possible without large amounts of money. And how would Billy Graham have reaped the harvest of souls in Scotland and England without funds?

E. I. du Pont de Nemours and Co. thought the question of how prosperity affects religion so important that it devoted a large section in its company publication to it. No doubt the view expressed could be said to be that commonly held by industry. "Advances that unshackle men from the chains of back-breaking labor, that open up the doors of learning to enlighten him, that destroy disease so he can enjoy life, that bring substance and satisfaction in place of subsistence—such gains dignify, not demoralize, the individual."

But the important thing is that while Christians enjoy the benefits of material things they do not themselves become materialists.



Poll shows that Christians enjoy good times but suspect they're bad for them spiritually.



Based on American Lutheran statistics

Today a family can tithe without putting a strain on the budget—and still add to its savings.

Materialism is that school of thought that identifies man and cultural values with matter. It denies the need of assuming a Supreme Being.

But materialism is more than a formal philosophical position. It is an attitude which can be acquired almost unconsciously.

Sociologist Frank Houser of Wheaton College describes the danger this way: "A beautiful home is justifiable. And one would want it tastefully decorated. Of course it should have ample landscaping. And naturally a power mower is then necessary—but wait! Somewhere there must be an end to 'necessary items.'"

Buyers' Guide. He contends that the line between necessity and luxury is too often blurred. The Bible, he says, has been replaced by *Better Homes and Gardens* as a guide for how much Christians ought to have.

That some Christians have succumbed to this temptation is undeniable. Missionaries and others who came to the U.S. from lands not so prosperous see this.

A young woman who was formerly a member of Hitler's youth movement testified in a U. S. church. She said that she had never met in America the strong Christians that came into West Germany refugee camps from Communist-dominated areas.

"They are not concerned with 'things,'" she said, "though they have lost everything."

The predicament of the returned missionary has well been described by Paul Sheetz, editor of TEAM's *Missionary Broadcaster:*

"The first thing that happens to him is to be suddenly thrust into a luxurious form of life he had forgotten ever existed. He begins to wonder how his dear ones can enjoy all this when things are as they were where he came from. He accepts it with all graciousness in the anticipation of that blessed spiritual fellowship they will finally get around to enjoying some day.

"Once in a while a brief moment is provided when he can talk with his old friends about the inner burden of heart. But the conversation slips all too quickly into the problems of the church, the building program for next year and from there into the ever-present matter of earning a living, buying houses, furniture, cars and providing for the children.

"It is with a lonely feeling that the missionary finally realizes he is living in a world distinct from theirs. He has come from a place where life has been cheap, death ever present, spiritual truths vastly more real. To his old friends life is something to enjoy, death is distant, the spiritual is crowded out by the very interesting and absorbing business of acquiring things."

So the danger of prosperity is that it may be Satan's subtle way of tempting Christians to succumb to materialism.

What is a practical Christian approach to prosperity?

First of all, suggests Carl F. H. Henry of Fuller Theological Seminary, Christians must use their prosperity to "prosper the cause of Christ."

Tithe Outdated. Perhaps the concept of a "tithe" is outdated. Christians can—and should—give much more than a tithe.

One of the dark spots in the otherwise rosy picture of the nation's economic future is the fact that expenditures for religious and welfare activities are shrinking. In 1960 it is estimated that religion will get less than a cent out of each consumer dollar. It is quite obvious that Christians will once more have to "give until it hurts."

Secondly, a new concept of self-denial in regard to the Christian's time is needed.

Said a young Christian in giving her opinion on the situation: "I think Christians try to 'cram' everything in—legitimate pleasures and hobbies—unwilling, it seems, to let any of them go. And yet they also want to keep up in attendance at Christian meetings and in other Christian service."

The Christian may have to face the fact that he will have to "let some things go"—but they must not be the things of the Lord.

Thirdly, the Christian should spiritualize his wanting by continuous thanksgiving to God and by disciplining his desires. There must come a point at which the Christian should say "no"—even though he could afford to say "yes." What that point is only the individual who is abiding in Christ can know.

Perhaps half the battle is in recognizing the danger. Awareness that the Christian must be alert to remember his obligations to God and must subjugate the material aspects of living to a secondary place may point to the solution.

Christian Life photo

Credit terms make it tantalizingly easy for a family to own a home in a blossoming suburb.

Obligation

Before Sue could move, she heard Rev. Morgan say, "I suppose you'll be leaving for school soon."

All the privileges of life went to Sue's adopted sister; but didn't an adopted girl have an obligation to the family, too?

by Bernard Palmer

SUE HARRISON picked up the brown envelope from the Iowa State Bureau of Statistics and fingered it with satisfaction.

"What is this from the State House?" her sister, 19-year-old Margaret, asked curiously.

"That's my passport," Sue told her, smiling. "My passport out of this grubby little town. My ticket to all the exciting things I've always wanted to do." The smile faded from her eyes. To herself she added coldly, "The things you've always kept me from doing."

She took the birth certificate and went upstairs to finish packing. Her half filled suitcase was still on the bed. Her dresses, suspended from the closet door by innumerable wire hangers, hung precariously.

Sue hadn't made the decision hurriedly. She realized what it would mean to her crippled mother. Her mother had been sweet about it. She was trying to do what she could to help, trying to hide the fears that she felt. Her mother would never admit that she needed anyone to stay with her. She would grit her teeth and declare determinedly that she would as soon be alone. But both Margaret and Sue knew better. And so did Daddy before he died. *Her* mother, Sue Harrison told herself doggedly. She wasn't Margaret's mother. Margaret was only adopted.

In the mirror she saw that her dull brown hair was disheveled. She brushed it back with her hand. There had been no time to get a permanent in the past few days.

She had no delusions about being beautiful. When Sue and Margaret were smaller, strangers looked at the two of them appraisingly and said, "Well now, Margaret, you got all the 'looks' in your family. Sue must be the smart one."

Now people said nothing at all. But it was obvious. Margaret was the one who got the dates; Sue went with the girls or stayed at home. Margaret got the best grades, too. She won the parts in class plays and was violin soloist for three years with the school orchestra.

"I probably shouldn't feel as I do toward Margaret," Sue reminded herself often. It wasn't the Christian thing to let resentment pile on resentment until her heart burned against her.

But it happened. Months gave way to years. And now at 22 Sue had decided she owed something to herself. "Let Margaret stay at home with Mother," she had told brother Tim.

"She'd be glad to," Tim had said, "but you can't expect her to do that. The Conservatory has offered her a scholarship and when she finishes, she has a chance to play for a nationwide Christian broadcast regularly. It's an opportunity to serve the Lord. In fact, with talent like that it's an obligation."

"She's got an obligation toward Mother, too," Sue had snapped irritably. "After all, she's adopted. Mother and Dad took her in and gave her a home. She owes something to them—and to you and me."

Tim, who was older, looked at her queerly for a moment, but said nothing.

"Margaret has always had opportunities that I've had to sacrifice for," she went on. "This time I've got an opportunity too, and I'm going to take it."

Her own brother was siding in against her. He had a home and a family. He was getting what he wanted out of life. Why should he want to deny the same to her? Sue still trembled to think of it.

She admitted it wasn't exactly Margaret's fault. Margaret had been kind and considerate. Poor, sick, beautiful little Margaret, as fragile and delicate as a Dresden doll, as sweet as a Christian should be. Margaret whom her parents had adopted when she was scarcely two years old.

Sue walked over to the dresser and glanced at the telegram informing her of the job in Washington. She laid her unopened birth certificate beside the telegram.

She never resented sharing her home with Margaret, although the adopted waif had captured a large share of her father's heart from the start. Nor did she begrudge the things that her parents bought for Margaret. But it seemed, from the very beginning, that she was called upon to make unreasonable sacrifices because of Margaret.

She knew her mother and father hadn't planned it that way. Yet the new bicycle they promised her remained only a promise while Margaret had her tonsils out. Her first trip to camp was postponed a year when Margaret came down with pneumonia and there was only money for hospital bills. Her own half-hearted interest in piano lessons was soon shunted aside by Margaret's burning desire to learn the violin. That was the way it had been all through school. Even now it would be the same, but she wasn't going to stand for it! Now she would get her own way!

Hurriedly she packed the rest of her suitcase and went downstairs. Margaret was playing her violin now: their youthful, unmarried pastor was accompanying her.

Sue paused on the staircase and listened to the music. It was beautiful. Sue stood, transfixed, on the stairs, even after the music stopped. Could she stand in the way of a message for Christ like that?

Before she could move she heard Rev. Morgan say, "I suppose you'll be leaving for school soon, Margaret."

"No," Margaret said. "I'm going to stay home and take care of Mother. Sue is going to Washington to work." Sue detected no malice in her voice.

Quickly she strode into the room. "No, Margaret," she said softly. "I've changed my mind. I'm staying home with Mother."

"But Sue, you've been counting on going to Washington, D.C. so very much."

"I couldn't stand in the way of talent like yours," she said. "I couldn't keep God from using your violin." Something died within her, but she knew that what she was doing was right. "Staying here so that you can go is my way of serving."

Tears flooded Margaret's eyes. For the first time Sue realized how much it meant to her younger sister.

"I'm glad, Susan," Rev. Morgan said gravely.

She looked quickly into his eyes and saw that he was thinking of something entirely different than Margaret's getting to study at the Conservatory. She felt happy as she went back up to her room. On other occasions she had been forced to sacrifice for her adopted sister. There had been no choice. This time she volunteered. Somehow it made things different.

She picked up the birth certificate that she would not be needing now, held it momentarily, then ripped the envelope open and removed the photostat.

"Susan Ellen," she read. "Father John Edward Cain. Mother, Ellen Sarah Richards Cain . . ." She was stunned. She stared at it. There must be some mistake. She read it again. The birth day was correct. The birth place was correct. A sudden realization swept over her.

She was adopted, too!

END

PHOTOGRAPHIC-INTERVIEW:

HOW CHRISTIAN IS YOUR FAMILY LIFE?

Family-man and educator Dr. Bob Smith gives straight, swift answers to perplexing parental problems; acumen and practicality mark this article for moms and dads.

TODAY across America, the import of the Christian home is being widely discussed. Has the Christian home been forgotten? Has its influence been underestimated? Must it be strengthened for today's complex needs?

These are some of the angles being bandied about by psychologists, pastors, educators and parents.

To pinpoint problems and solutions, CHRISTIAN LIFE Magazine this month interviews a Christian educator and parent, who stands out for his penetrating appraisal of the situation.

Dr. W. Robert Smith, better known across the country, as Dr. Bob, combines the thought background of a philosopher with the homey advice of a parent.

Smith, formerly head of the philosophy department at Dubuque University, has since 1950 been professor of philosophy at Bethel College, St. Paul, Minn.

He is the father of two daughters and three sons, ranging in age from 7 to 17. In spite of a busy speaking schedule, Smith values highly the sacred trust of his family.

"My great purpose is to guide my children into Christian maturity."
Christian Life Photos

Question: How important do you feel the Christian home is today, Dr. Smith?

Dr. Smith: I think the basic institution of all society since the creation of mankind until the present hour has been the home.

Question: What is the greatest need in the Christian home today?

Dr. Smith: The demonstration of Christ-like love. It needs to be shown between father and mother and between parents and child. We live in the place of our Lord with reference to our children. So we should live and love and teach and discipline and provide as He would.

Question: What are the elements of Christ-like love?

Dr. Smith: First, a father and a mother should provide physically for the child. It says in the sacred writings that the father who does not provide for his child is worse than an unbeliever.

Question: After provision, what comes next?

Dr. Smith: I should say that the next great area is instruction. We often try to palm off the instruction of our child to the church for his spiritual learning and instruction, to the school for the ordinary things like reading, writing and arithmetic. But, as a matter of fact, the father and mother are responsible.

Question: In what ways can parents help to instruct?

Dr. Smith: For example, one little boy couldn't get arithmetic. His father in this past year spent close to an hour every day for two months encouraging this lad, teaching him and directing him. At the beginning of school he had an emotional block and said he was dumb and couldn't learn. At Thanksgiving he was first in his class.

Question: Aren't there some things a parent can teach better than teachers?

Dr. Smith: I think so. Some of the things we ought to explain to the child are the elements of his own physical body, his powers of procreation, about his sex nature. If he doesn't pick this up in a godly Christian home, he'll pick it up in the streets. We ought to prepare him for the coming of the new baby in the home. We ought to instruct him into the proper sense of values.

If we want him to appreciate good music and art, we'll have to provide the proper kind of records, pictures and magazines.

Question: Do Christian parents have a greater responsibility?

Dr. Smith: Well, Christian parents must give their children the higher intrinsic values like truthfulness, honesty, purity and integrity of character; the cultural values like manners and courtesy and the character values of mature men and women in Jesus Christ. We ought to teach the truth about Christ; we ought to try to lead them to accept Jesus Christ, to build them up in the likeness of Jesus Christ and to

send them out in the service of Jesus Christ.

Question: How should a parent conduct family worship to meet the needs of his children today?

Dr. Smith: The Scripture says we ought to teach our children the things of our Lord and our holy faith. The manner in which we conduct family worship depends on three things: the age of the children, the situation in which the parents find themselves and the opportunities of the coming and going of the father and the mother.

We should be concerned not so much with the habit as with the quality and the meaning of the family altar.

With reference to little children I think it's good to read them Bible stories from simplified Bible books. I do not think there is any particular advantage in saying that I've read all the Bible. There are certain portions of the Bible which have very little meaning for a little child. It's not necessary to read, for example, all the genealogy of the Old Testament or to read to little children the Song of Solomon. But we ought to have a family experience of reading and praying together.

Question: Dr. Smith, how does it work in your family?

Dr. Smith: We have five children—two daughters and three sons ranging in age from 7 to 17. All seven of us have a Bible, and we read around. Father is the sort of "priest in the household" and he directs the reading. Our little Elizabeth—in the first grade—reads the words she can. We usually read a chapter in which the words are small. The words she doesn't know we supply.

Sometimes the children direct the fellowship and we ask questions. Sometimes our family altar runs as long as an hour. The children may ask all kinds of questions and we may pray together. Or maybe we just have a general prayer. Sometimes we name certain things for which we pray today, an evening of gratitude for all the blessings of the Lord. One evening we may intercede in behalf of missionary projects.

When they all read, they're all attentive. They're looking at the Word and getting more out of it than if father reads by himself and the children are sitting around squirming and trying to get away.

Question: Is it possible for a parent to give guidance to his children in selecting their friends?

Dr. Smith: This is important. Children as well as high school students and college students are quite frequently influenced more by their associations than any other one factor. Studies on problem children and normal children have shown that neither the church nor the parents were as dynamic an influence in the life of the children as the friends and associates they kept. We should encourage our children to invite their friends home. We should try to pick out for them—if we can in a tender way—the type of friend which will encourage them in the right kind of life.

"We should be concerned not with habit but with quality and meaning of the family altar."

Question: That leads us to the question of discipline. How do you make the things you have been speaking about stick in the mind and heart of the child?

Dr. Smith: Two words in discipline we need to emphasize: love and authority. Authority without love is not authority; and love without authority is not love. We need both. Psychologists are beginning to say so, too.

A child has to grow up in an atmosphere of love. By love we mean love between the father and the mother where the father and the mother do not quarrel, where they love one another and where the child knows they love one another. We also need to communicate love to the child. Many times we are so busy that we don't take time to play with the child. We don't take time to be interested in the things the child is interested in. And so the child does not know that he is loved.

Question: Do you know an example of this?

Dr. Smith: Yes, I do. Some time ago a dear girl sat beside my desk and she acted like a stricken lamb. She looked over and said to me, "Dr. Bob, it's very difficult for me to believe God loves me because my parents never did." I think they loved her but they had not communicated the love to that child.

Last summer a minister was shocked. On his way to the church, he said goodbye to his son. But the son paid no attention. Twice he said good-bye.

Finally he went over to the little lad and said to him, "Son, are you not interested in what I do?"

The boy answered "Frankly, father, I'm not. You're not interested in anything I do and consequently I'm not interested in anything you do."

Question: Do you see any conflict between discipline and love, Dr. Smith?

Dr. Smith: If we really love a child, we will discipline. As Christ loves us, He chastises us. Yet He really loves us.

Of course, sometimes our discipline is too strict and we overcorrect or nag the child. As the Apostle Paul says in Colossians, Phillips translation, "Fathers don't overcorrect your children or they will grow up feeling inferior and frustrated."

Many times parents overcorrect their children. They expect too much. They want their child to be perfect in all details and they'll pick out some little problem like bed-wetting and nag the child until the child feels he's not wanted. We ought to correct the child in an atmosphere of love but we should not always be harping at the child. The less we can do of that the better.

Consistency is a basic rule of psychology in correction. If you mean it, say it; if you don't mean it, don't say it. If you say the child won't get any ice cream if he doesn't eat the beans, be sure he doesn't get any ice cream if he doesn't eat the beans. If you promise him something, be sure that you deliver.

Question: Apparently you think that obedience is very important?

Dr. Smith: A child has to learn obedience in the home or he will never learn obedience to the Heavenly Father. If he doesn't learn obedience in the home, he will never learn out in society. He will be always frustrated at trouble.

Physical discipline like paddling or spanking is perfectly legitimate, par-

ticularly when the child rebels. We shouldn't permit a child to continually have temper tantrums. But when a child is having tantrums, the thing that we as parents ought to do is to try to project ourselves into the life of the child and find out what is the difficulty. Usually it's due to some emotional maladjustment—either some problem in school, in society or in the home. Just as when the father has had a hard day in the office, he comes home and rebukes his wife. She in turn rebukes the child and the child goes out and rebukes the dog.

Question: In the family setup, who has the authority?

Dr. Smith: I think that all discipline

"A child has to learn obedience in the home or he will never learn obedience to his Lord."

in the home should be under God and under Christ. My little boy stepped up to me one day and said, "Fathers are always right, aren't they?"

I said "No, they're not always right, son. Your father's a sinner and I need a Savior and I have to be forgiven by the Lord Jesus Christ in ways far deeper than you understand and far more than you do. But I'm the only father that you have. The reason I'm your father is to teach you to do the things of the Lord. He is the authority and He is the discipline and He disciplines your father and your father disciplines you."

Question: One of the problems of the family today is to get the children to put the proper evaluation on the things that are about them. How would you suggest that we achieve this?

Dr. Smith: Children are guided far more by the things that they see in their parents than they are by any kind of talk.

If a child is to learn spiritual values, he has to see it in father and mother. Are we concerned about material things? Are we absolutely honest? Are we loving? Are we totally committed to Jesus Christ? Do we pray? Do we love the family of God? Are we thankful? Do we rejoice in the Lord? Are we always criticizing the church, the school and other people? What are our senses of values? In all areas of life and instruction and discipline we guide the child by life and example.

Question: How can parents lead their children into a real spiritual experience?

Dr. Smith: Set before them an example of godly piety. Use all the appointed means for their salvation. But how do we motivate them? By a godly example, by encouragement, by a loving fellowship, by living in a family situation. If we want to teach a child an example of how to be penitent, we have to repent. For example, I as a father at times have to ask my children to forgive me because I sin against them. If you want your children to learn forgiveness, they must hear you ask forgiveness.

Question: Some parents don't seem to be able to communicate these ideas to their children. Do you have any suggestions to them?

Dr. Smith: Well, usually the thing is that we don't live with our children. We get so busy writing letters and going to meetings. Sometimes we have prayer meeting on Wednesday night and choir practice on Thursday and deacon's meeting on Tuesday and trustee's meeting on Monday and school board on Friday and Aunt Sophie's house on Saturday and so that we don't live with the child. Many of the problem children are those who feel that they have been rejected. Do we really love the child as Christ would love the child? Are we concerned that the child grow up like the Lord Jesus Christ?

Question: In what activities can the family participate together?

Dr. Smith: All kinds of activities. Eating together is a great activity so long as we keep the radio off and aren't looking at television. Then we go to play together. We play ball together or we go downtown to shop together. We go to the store together. We go to church together. We have our family prayers together. We play checkers together. We go on vacations together.

I'm deeply troubled about parents who are all the time trying to get away from their children. The father and mother and the children ought to live together in all the normal activities of life. Pile into bed together in the morning. Romp together on the floor.

Question: The big problem of parents today is how to keep their children out of trouble. Do you have any suggestions along this line?

Dr. Smith: Many areas of our life are not conducive to the best kind of development. We ought to protect children from the evils of society. We ought to be concerned about good government and whether or not we have a war. We ought to be concerned about the proper kind of schools. We ought to be concerned about the proper kind of churches where these dear young people are guided into a living experience of faith in Jesus Christ.

We ought to protect the child against too much excitement such as he might get from television programs. We ought to protect our child from any influence which has a tendency to take him away from the things of our Lord. We as parents ought to try to so condition or control the environmental influence in our child that the child is not squeezed into a mold contrary to the things of

"Next great area is instruction; we often try to palm it off on the church or school."

our Lord. And we have to do that by love and understanding and giving the child the opportunity to make decisions for himself.

Question: What are the results of such family relationships?

Dr. Smith: The results will be the purpose of God in history. He says we are chosen in Him that we might be conformable to the image of the dear Son of God. The great purpose I have as a Christian father is to guide my children into the experience of Christian maturity. Then, having accepted Jesus Christ, they grow in the likeness of Jesus Christ.

I must see that they have a godly Christian home and that they have a vocation in which they can serve the Lord. I am not to try and compel the child to be a doctor or a lawyer or a preacher. I'm not supposed to live the life of the child for him. I'm supposed to give the child the opportunity, the example and the encouragement to grow in the mature graces of being a Christian young man or young woman and later a mature man or woman in Jesus Christ.

INDO-CHINA

Land of Neglect

Correspondent Fred Jarvis finds blood-bathed Indo-China is still one of world's most forgotten mission fields

Photo by Fred Jarvis

Vietnamese soldier stands guard after uprising which swirled around C&MA station in Saigon.

THE blood-curdling whine of mortar fire and the chatter of machine guns shattered the midnight stillness. To Christian and Missionary Alliance workers in Saigon, Viet-Nam, it seemed as if the world were falling apart.

Bullets thudded just outside their window. Vivid flashes of tracer bullets washed the walls with a devilish glow.

Safest place the missionaries could find was under their beds. Hitting the floor with C&MA missionaries was CHRISTIAN LIFE Correspondent Fred Jarvis. Not since he covered the Korean front for CHRISTIAN LIFE had he been so close to danger and death.

Next morning Jarvis found he had been in the midst of the uprising of rebellious Binh Xuyen troops against Premier Ngo Dinh Diem's National Vietnamese Army. The rebels' main target was only a block and a half away.

Outside the window Jarvis found a pair of women's shoes and puddles of drying blood. The woman who had been wearing them was only one of the 112 wounded and 26 killed that bloody night.

The Christian world wonders what the headlines mean. Is Viet-Nam about to close to the Gospel? What effect will recent events have on missions?

Let's take a brief look at Indo-China and its history. The blood-bathed country rims a thick thumb of land jutting out from China into the South China Sea. It's bounded on the north by China and on the east by Burma and Thailand (Siam). Though only a little larger than Texas, it has a population more than twice that of Canada. Until recently it was composed of five associated states under French tutelage.

For some 20 centuries Indo-China was ruled by China. In 1760 a revolution broke out. One of the princes sought refuge in Bangkok, Siam, where he appealed to the Catholic bishop for help from France. This was the beginning of French domination. A nationalist movement known as Viet-Minh sprouted in 1941 and gained momentum during World War II, led largely by the Communist party of Indo-China. After the Japanese were defeated, Viet-Minh drove for independence.

The fighting in Indo-China went relatively unnoticed by the world until action stopped in Korea. Then the eyes of all nations watched the bitter battle of Dien Bien Phu. After its fall diplomatic negotiations resulted in the split of Viet-Nam.

Now with the Communists perched north of the 17th parallel, refugees fleeing south by the hundreds of thousands and internal strife rubbing raw the wounds of war, the world watches and wonders what the fate of the newly independent sovereign states will be.

To get at the truth behind the march of events as they affect Christians, Correspondent Jarvis talked with missionaries, newsmen and officials. He found out that what has been said about Indo-China is still true: it is "one of the least evangelized and most needy mission fields in the world."

Only in 1911 was the Christian and Missionary Alliance able to get in. Despite hampering official restrictions their work grew. It's doubtful if any other mission could have done more with so little, Jarvis says. Today as a monument to untiring labors of C&MA missionaries there are some 30,000 believers, six Bible schools, two print-

Civil war split Indo-China into four states.

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Apart from a few Swiss Brethren missionaries in Laos, the C&MA has been the only Protestant mission working among Indo-China's almost 30 million people. Seventh Day Adventists, the Mennonites and Church World Service have only recently come in.

Of the three sovereign Indo-China states on the free side of the Iron Curtain, Viet-Nam is the largest, most heavily populated, most advanced.

Partitioning of Viet-Nam was a bitter pill for missionaries. On May 7, 1954, when the Red flag was hoisted over the smouldering ruins of Dien Bien Phu, it was a dark hour for the missionary cause. The North was closed to the Gospel and the South was in a precarious position.

What would happen to the faithful souls left behind? What about the prisoners? Would the 12 or 13 million lost souls now behind the Iron Curtain ever have another chance? Would the opportunity ever come again to sow the seeds of the Gospel? If it did, would the Church at home rise to the challenge? Those were questions that haunted the missionaries.

The future of the C&MA Bible school at Tourane hung in the balance. So near the North, would it fall into the hands of the Communists? Mobilization had already reached into the school and had taken students right in the middle of the term.

Biggest question of all was: Where will the land be partitioned? If the land were to be divided at the 16th parallel, as had been done at the end of the Japanese occupation, it would mean their school with its nine buildings would go to the Reds.

When the news broke, the missionaries gave a sigh of relief. Though Viet-Nam had been partitioned at the 17th parallel, dividing the number of souls for whom each missionary had been responsible in half, there were still almost a million souls left for each couple on the field.

Irony was that at a time of opportunity and need missionaries did not have tools to carry on the battle. Missionary A. G. Knowles of Haiphong wrote: "In recent months we have used a rented public address system and much literature . . . spreading the message to many thousands. Now this must come to an end here in the North. . . . We still don't have an efficient battery and P.A. system, but we trust the Lord to make it possible for us to have one shortly."

Jarvis points to pool of blood and empty shoes where woman was killed during rebellion.

There is a brighter side, however. The division at the 17th parallel brought into free territory 17 or more churches which for eight years had been behind the Iron Curtain. Many parts of Viet-Nam formerly overrun by Reds are now open to the Gospel.

Almost a million refugees have fled south, providing a fertile soil for the Gospel.

Missionary H. S. Dutton, head of the C&MA mission station in Saigon, told Jarvis that Viet-Nam has only some eight couples working among the 11 or 12 million people. The challenge of Saigon itself is not much better met. Its two million people have only three Protestant churches and two chapels.

Said one missionary: "There is perhaps no city in the world with such a weak witness."

The 50,000 Chinese in Saigon receive a proportionately larger witness than other national groups. Under the leadership of a Chinese pastor the Christian and Missionary Alliance Chinese Church has grown to be one of the largest in Indo-China. It has a membership of more than 300.

What's the reason for the paucity of workers in Viet-Nam, Jarvis asked missionaries. Can't they get into the country?

"Yes," Jarvis was told. "We could get in 100 tomorrow—if we had them."

Despite political unrest and rivalry among religious sects and the government, missionaries are optimistic. They point out that with the U.S. backing the government and calling the Communists' bluff, they are more secure now than they have been in years.

To Jarvis' question, "Is it safe to carry on missionary work here?" they replied, "As safe as any place. What place in the Orient is safe?"

Missionaries report that work with tribes people (there are two million) is rewarding. This despite illiteracy,

multiplicity of languages and inaccessibility.

In 1950 a spiritual break came among the tribes of Laos. More than 1,000 tribes people turned to God in two months. They are building self-supporting churches.

One missionary is responsible for some 100,000 tribes people from the Banmethuot District. The people live in a wild state, are incredibly dirty and diseased.

Not long ago, villagers had poured molten lead into the hands of a number of persons accused of having an "evil eye." Those supposedly found guilty of casting death spells were killed. Their bodies were cut up and spread over the village trails. The French administrator arrived in time to save nine others condemned to a similar fate.

Laos is the smallest of the three independent states. Population is about a million and a half. Christian and Missionary Alliance began work there in 1929. Except for the revival among tribes people, there had been little response to the Gospel.

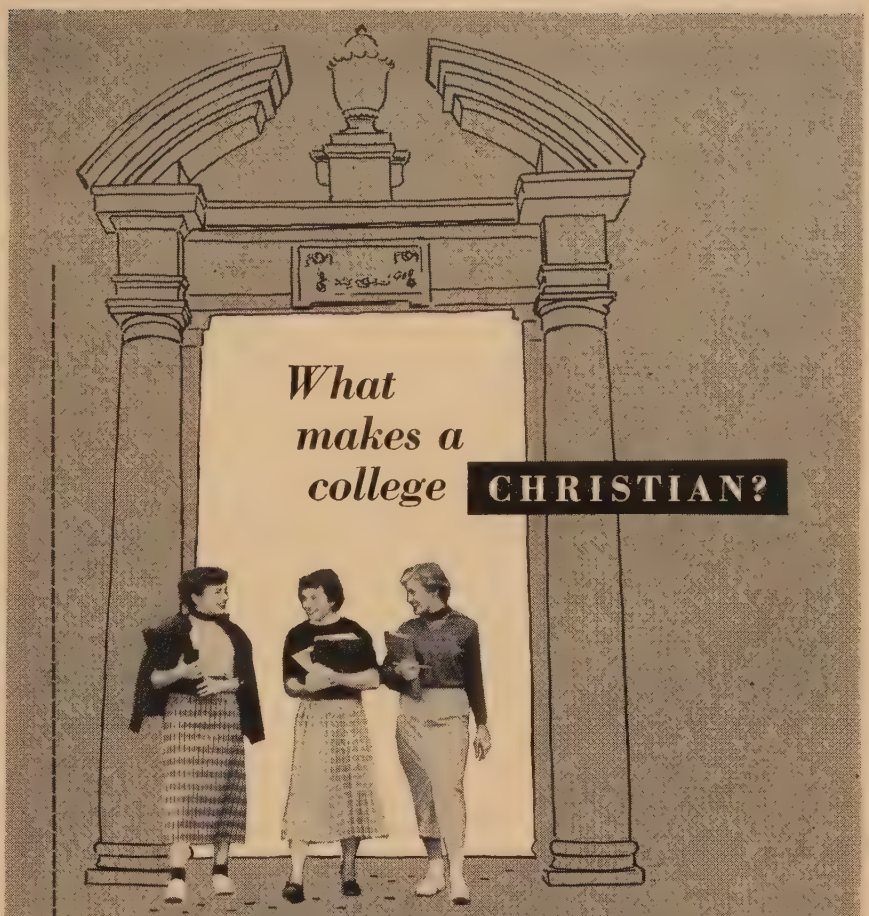
C&MA missionaries work in the northern Laos while the Swiss Brethren occupy the southern part. The work was interrupted by the war, but now there is increasing interest. Two full term Bible schools are conducted. There is only one national ordained worker in the entire country, according to one report.

Cambodia is the second largest of the three states. It is a modern and beautiful land, Jarvis says. Its capital, Phnom Penh, has been called "the gem of the Orient." Broad streets, modern buildings, exquisite temples and the lavish royal palace present a pleasing surprise to outsiders.

The Christian and Missionary Alliance, which entered in 1922, is still the only Protestant group at work in Cambodia. French government authorities opposed the work. They wanted Buddhism to remain supreme in the land.

Despite restrictions, the handful of missionaries has been able to translate and print the Bible, set up a printing press and maintain a Bible school attended by 24 students. They carry on a radio ministry by tape recordings from the Far East Broadcasting Company in Manila, and have opened chapels, churches and outstations in many parts of the land.

But Cambodia is a woefully neglected mission area. It is larger than all New England and has 60 per cent of the population of New England's six states. Yet there are only 25 national workers for the entire field and only one missionary couple for each half million of its five million people!



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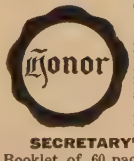

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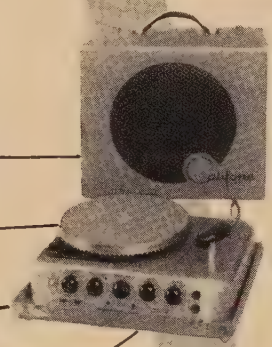

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World

Cambodia became a fully independent and sovereign state on November 9, 1953. Its guarantee of religious liberty, pro-West government and more-or-less settled conditions offer a challenge unparalleled in mission history, missionaries say.

D. W. Ellison, chairman of the Christian and Missionary Alliance Cambodia field, put it this way: "We have never been more optimistic in ten years. Prospects for a continued peace are good and there is no problem of getting missionaries into the country. But we are too few. . . . There should be at least one missionary couple for each of the eight provinces now without missionaries."

The capital city, with a population of a half million, doesn't have a single Protestant church. There are only two rented chapels, both of which must be vacated soon. In the whole of Cambodia there are only between 500 and 600 baptized believers in good standing with the church.

Along the main railway and highway between the capital city and Battambang, the second largest city, there are only two outstations. At the center of the nation there are two whole provinces without a single missionary or national worker.

Ellison told Jarvis that he first went to Cambodia 32 years ago because it was then one of the most neglected parts of the world.

"I could hardly sleep," wrote Jarvis, "when I learned that after the 2,000-year-old command of Christ to preach the Gospel to every creature there should be such a forgotten area.

"Many Christians at home, it seems, can sit comfortably like chocolate soldiers, singing 'Rescue the Perishing.' Yet they hardly give a passing thought when another 12 or 13 million souls fall to the mercy of atheistic Communism."

Contrast the mission situation in Indo-China with that of other areas. Japan has more than 100 mission societies. Little Formosa has almost 400 missionaries. Yet Indo-China has only one mission society for a whole nation!

Jarvis' heart was seared by what he saw.

He wrote in one anguished dispatch: "I am sure that all hell helps us hesitate while this heathen harvest rots. How Christians can comfortably desensitize their souls to these burning facts is beyond me.

"But it is not too late to repent. Surely enough folks who care will read this story of Indo-China, the land of need and neglect. Surely they will shower its workers with the prayer, finance and equipment worthy of the great opportunity they face."

What's Ahead for Argentina?

BOMBS RAINING on President Juan Peron's headquarters late in June brought Argentina's festering domestic situation to a head.

It seemed more than coincidence that the most serious attempt to unseat Peron in nine years came on the very day that Peron was excommunicated.

Though the Vatican denied Roman Catholic leaders were in any way responsible for the revolt, rebelling naval leaders certainly counted on support of enraged Catholics.

Support was meager, however.

When smoke of bomb and battle cleared away (several hundred were killed and more than 1,000 injured) a new though hazy picture of the church-state situation emerged.

Peron, it seemed, was no longer king pin. As the price for army cooperation in putting down the revolt he had no doubt made concessions. At first it appeared that War Minister Gen. Franklin Lucero (a strong pro-church man) was taking over. Then came a broadcast from Lucero heaping praise on Peron. Later in a victory broadcast Peron declared he would not resign. Peron was back in the driver's seat—at least temporarily.

But observers were sure he didn't get there without pulling strings. Included in terms were probably concessions to the Catholic Church.

Indicative of this were these developments:

1) Peron's 16-member cabinet resigned. Resignation was interpreted as a move to give Peron the chance to reshuffle the cabinet to placate both the army and the church.

2) Nearly all 438 pro-church zealots arrested in clashes with Peron supporters were released by the end of June.

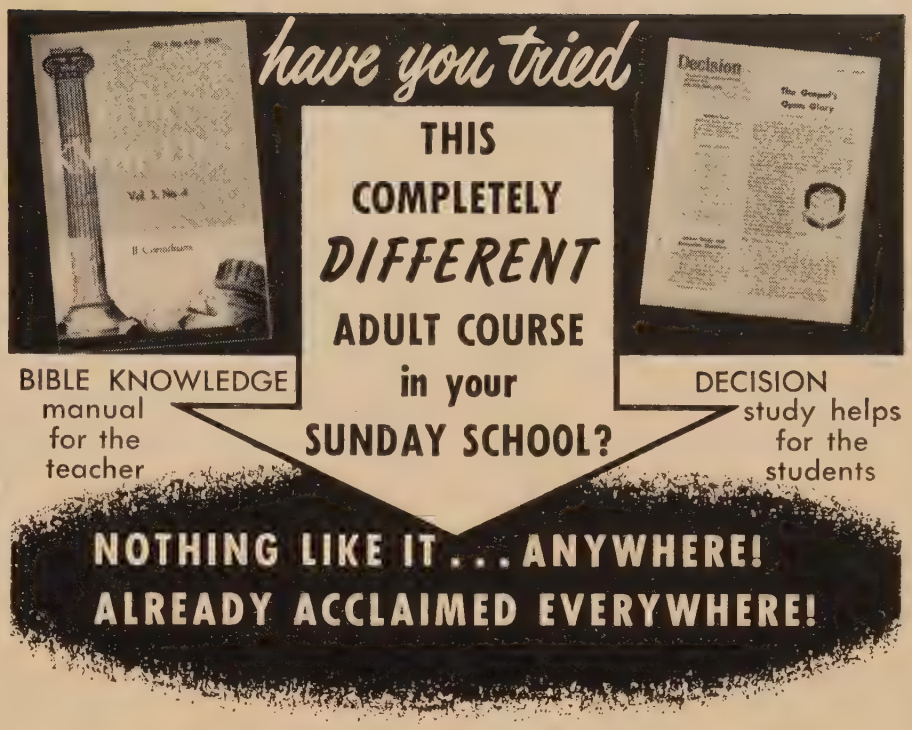
3) Since the revolt attacks against the church have halted in the pro-Peron press and in government declarations.

4) Perhaps most significant was the announcement that the Argentine foreign ministry and the papal nuncio, Msgr. Mario Zanin, were discussing a concordat between Argentina and the Vatican.

Question evangelicals were asking was "Will the Catholic Church get back its former power?"

As it stands now the church has lost its tax exemption, has been tossed out of the public schools. Divorce has been legalized, outdoor religious gatherings have been forbidden and the congress has called for a national assembly to sever church and state.

Prevailing opinion seems to be that the church won't get all it wants—at least right away. But it will get a



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World

toe-hold from which to press for gains.

Buenos Aires sources feel the scheduled plebiscite on constitutional reform will be decided in favor of the Roman Catholic Church.

In any case it looked like early speculation among Protestants that the outcome of the feud might favor them was way off base.

Looking back, it seems clear that Peron's friendliness to evangelicals in 1955 was part of his plan to strike at the Catholic Church for his political ends. He has been known to play off a minority group before in order to kill off a major rival.

Global Notes

- A returned visitor to Red China says he was unable to attend a church service during the two weeks he spent there. W. T. Pinto, one of nine Indian labor leaders invited to Red China by the All-China Federation of Labor, was told churches were closed on Sundays and holidays to provide "a weekly holiday for the priests."

- "We'll fight to the end" said Belgium Catholic leaders after the government's lower house passed an education reform bill. Bill would give the state the right to establish "official non-denominational" schools and cut subsidies to Catholic schools.

- A bill to provide pensions under certain circumstances for common-law wives of Canadian servicemen was passed recently by Canada's House of Commons. Several members of Canada's Senate reacted with outraged amazement. Said Senator Felix Quinn of Nova Scotia: "We are being asked to condone adultery. . . . It asks us to flout the laws of God."

- A parish church in England has finally decided to close the pub it has been operating next door. Called the "Fox and the Goose," it has been dispensing ale since 1409.

- In Montreal, Canada, French-speaking Protestants won a place in the public school system in what has been called an "historic move." A boarding school of 100 students was recently accepted by the Greater Montreal Protestant school board. Formerly only English-speaking Protestant schools were recognized.

- A Church of Sweden minister concluded his Sunday service with the prayer that "God may deliver us of female pastors;" provoked so much protest his bishop had to come to his defense. The Swedish Parliament has been considering a measure to allow the ordination of women because of a pastor shortage.

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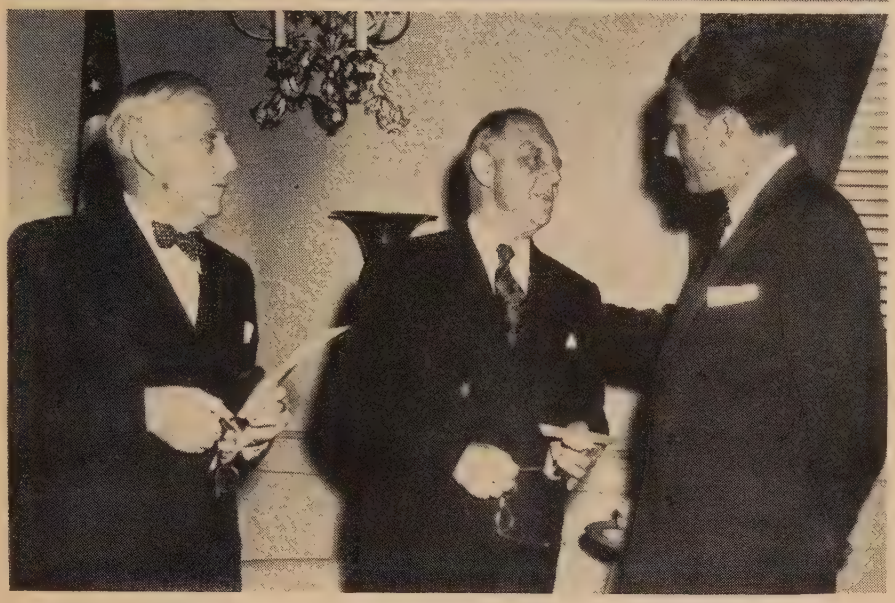

ABRAHAM VEREIDE, SENATOR CARLSON AND FRIEND
After-toast chatting at recent Washington Prayer Breakfast

Christian Leaders: ON THE WAY UP

● Without formal fanfare, ICL's Vereide led the leaders.

● Today the trend is up; now ICL starts a new chapter.

LEARNED columnists and analysts moan that the U. S. is taking beating after beating from the Communist forces and our diplomats and cold war strategists make blunder after blunder. Yet these facts are becoming more and more evident:

1. The U. S. refuses to head for a depression—respite Russian wishes and gloomy forecasts since World War II.

2. The Russians—who are said to be beating us—are undergoing crisis after crisis with cataclysmic changes in leadership.

3. The cold war is looking increasingly unfavorable to the Communists: Red parties are becoming infinitesimal in some European nations.

The facts defy all analysis, but some highly placed people believe that the only reason the Reds aren't winning is just that God doesn't want it that way.

Why doesn't He want it that way?

Perhaps because a virile Christian leadership is making great headway in these United States of America.

There have been many small hints in the newspapers. Most of them center around little stories about groups of Congressmen and members of the government meeting regularly for prayer. Billy Graham addressed them once. President Eisenhower is present on occasion.

And small town local papers carried the same type of stories. A mayor and group of the town's most prominent business men meet regularly to study God's Word and pray.

Labor union leaders join them. American Legion posts issue calls for revival. Authoritative voices speak out for a return to faith in Christ.

And not only the leaders, but the common folks also are beginning to meet regularly in factories, offices, to discuss the things of God.

Small wonder the Reds have been failing.

Back of this little heralded "stirring at the top" are years of effort by something that began as a man—or rather two men—and now is a worldwide organization, International Christian Leadership.

The two men who met on the streets of Seattle 20 years ago were the small point of a very large knife.

This month hundreds of delegates of ICL locals will gather again on the streets of Seattle. Their purpose: to launch a project to plunge the knife even deeper into the heart of the Red philosophy: that there is no God but Man and Karl Marx is his prophet.

The two men who began it all were Abraham Vereide, a Methodist pastor, and James Pollock, general manager of the Puget Sound Power and Light Company.

Twenty years ago Seattle had fallen on evil days. Its government was controlled by a corrupt machine with all its attendant vice and evil. Vereide

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had begun to pray about the city's plight. His burden deepened until: "One day I was praying and fasting straight into the night. At half past one, I began writing down a plan which God had been putting into my head.

"After a few hours' sleep, I got up and hastened into the city. On a busy downtown corner I met Pollock and outlined my plan to him."

The plan called for a revival in top echelons of U. S. civilization—to start with Seattle. A few days later Vereide and Pollock breakfasted with 19 executives at the Washington Athletic Club. The executives were desperate but skeptical. They listened anyway.

The formula was simple. "Believe in the Lord Jesus Christ and thou shalt be saved," Vereide quoted, then emphasized: "Christ offers this as a code for a city as well as for a soul."

The businessmen believed him. They became the original ICL group. It has for 20 years maintained an unbroken record of weekly fellowship.

Soon a young lawyer, a member of the city council, asked to join the fellowship. A few months later he induced city hall associates to join in a spiritual retreat at a mountain camp.

The young lawyer became ICL secretary. When Christian forces resorted to the ballot, he headed their slate. It was a two-year-campaign with the odds against them. But the citizens started prayer meetings regularly in more than 200 precincts.

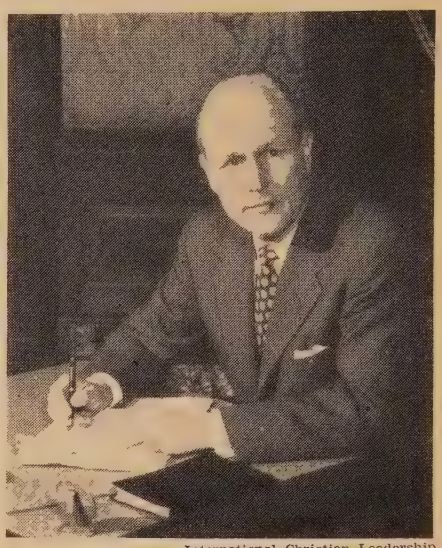
The councilman who had caught the vision was elected mayor. His name was Arthur B. Langlie, twice mayor of Seattle, now in his third term as governor of Washington.

Vereide took his method east. Behind him the famous ICL breakfast clubs formed in Chicago, Boston, Philadelphia and Washington. The cities' top men became interested. Senate and House groups were established on Washington's Capitol Hill.

With no publicity, units were established in the Pentagon among foreign service personnel and within the Diplomatic Corps.

Across the country breakfast and luncheon groups were formed. Most of them represent a cross section of Christian leadership in the community. Some—notably in Los Angeles—are on city, county and state government levels, one meeting in the mayor's lounge.

Others are in industry—seven of them at Chicago's Western Electric and Teletype plants, and two at Cleveland's Standard Oil operation. Some are within University faculties — including UCLA, Wisconsin, Minnesota, and Washington.



International Christian Leadership

WASHINGTON'S LANGLIE

He cut his political teeth with ICL

The Presidential Prayer Breakfast, opening session of the annual ICL conference in Washington, is its best publicized feature. Pressure of world affairs prevented President Eisenhower from attending this year, but 1,000 guests heard his message, transmitted through Senator Frank Carlson, calling the movement to new ventures in spiritual achievement.

The movement spread overseas. It is rooted in Great Britain, West Germany, France, The Netherlands and Finland. A ring of ICL "forts" stands on the perimeter of the Bamboo Curtain. Bases in Havana and Mexico City offer a mobile defense against Communist infiltration into Latin America, which observers believe is next on the Reds' time-table.

This new world crisis of rampant Communism prompted Vereide to call the Seattle Anniversary Conference this month.

Commented Vereide: "ICL has undertaken a World-Wide Spiritual Offensive, with atheistic Communism as its enemy. Communism can be stopped only by a well-planned, concerted offensive in which the weapons are 'not carnal but spiritual.' At the Seattle conference we will map our campaign at home and overseas."

At Seattle will be "unveiled" a Militant Liberty Crusade which is expected to be one of the most effective weapons yet devised in the cause of the free world.

To John C. Broger, president of the Far East Broadcasting Company in Manila came the inspiration for its development. The Pentagon heard of it and Broger was brought to Washington as consultant on psychological warfare.

At the 1955 Washington Conference, a crusade of Militant Liberty was

adopted as a major ICL program for the year, with the National Religious Broadcasters offering their cooperation.

Briefly, Broger explains, the secret of Militant Liberty is in the activation of an acute conscience.

"To annihilate the conscience is a Marxian 'must,'" Broger continues. "This is the significance of 'brain washing.' In Communism, murder, perjury or rape became virtues when perpetrated 'for the state.' But conscience is deep-rooted, because it is God-given and instinctive.

"A free society, on the other hand, is built on a sensitized conscience. For in such a social order, the welfare of the individual is the supreme concern of government."

To ICL in its overseas service there is the challenge of an "open door." In a giant crescent on the rim of the Bamboo Curtain, a chain of Prayer Fellowship "forts" extends from Tokyo to Bombay, with a western line anchored on Athens, where 500 prayer groups meet weekly in the ICL-affiliated, Zoe (Life) movement.

The power that saved Seattle, reinforced by the Militant Liberty dynamic, can turn back the Red tide, Vereide believes.

Wishful thinking? "There's nothing impossible to prayer," Vereide reminded. "Prayer—and fasting." For, when faced with the impossible, Vereide has found that fasting helps.

At least three convention-bound groups will travel by plane, carrying state and federal officials. They will visit state capitals, an important assignment in the campaign to plant a prayer group under every capitol dome.

But the major mission will be by motor—by representatives of the 115 ICL units.

Members of the Congressional prayer groups are cooperating in their districts by setting up mass meetings and fellowship breakfasts.

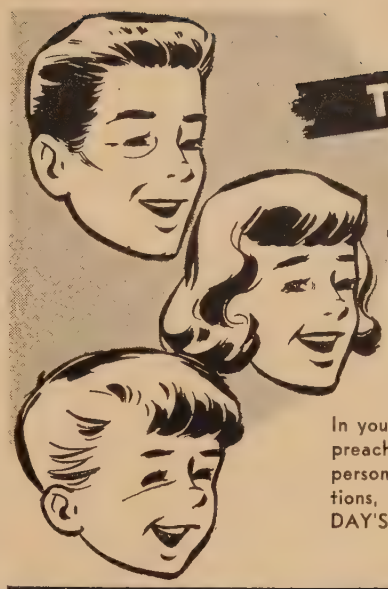
Two Shall Be One

THOSE WHO THOUGHT that the defeat of Presbyterian union (North and South) last winter halted the swing to denomination mergers have another think coming.

In this spring's round of church confabs the air was thicker than ever with "union" talk.

Most official is the merger of the Congregational Christian Churches and the Evangelical and Reformed Church, effective two years from now. The new body will be called the United Church of Christ and will have more than two million members.

Methodist Bishop Ivan Lee Holt went out on a limb in St. Louis recently when he predicted the union



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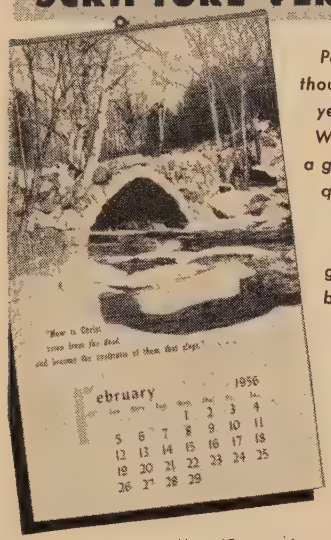

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of the Episcopal and Methodist denominations.

In Grand Rapids, Mich., the Christian Reformed Church is studying closer fellowship with the Orthodox Presbyterian Church.

The Lutheran Free Church voted in favor of a merger blueprint which would bring together four Lutheran groups.

And even the Southern Presbyterians, who smothered the Presbyterian union plan six months ago, encouraged close cooperation between Presbyterian bodies.

Elephants As Bedfellows

"BEWARE of having an elephant for a bedfellow," said Dr. N. H. Parker at the Canadian Baptist convention in Hamilton, Ont. "Everything is fine until he rolls over."

In St. Paul, the Rev. B. Myron Cedarholm told the Conservative Baptists of "modernism, Convention machinery and worldliness" now at work among another Baptist group.

Both men were talking about the Southern Baptists, whose membership has now passed the eight million mark.

Although Southern Baptists deny any invasion intentions, Canadian Baptists are openly annoyed about the intrusion.

Parker stated, "The Southern Baptist Convention is rapidly becoming the cave of Abdullah to which any disgruntled Canadian group can turn."

Conservative Baptists were unhappy for another reason. This group broke from the American Baptist Convention in 1947 because of the ABC's liberal tendencies.

Now Cedarholm lashed Southern Baptists with similar charges. At the same time it was announced that two Alabama churches voted to affiliate with the CBA.

Cedarholm said, "The CBA has been well received on the part of the southern pastors and churches and many have stated that the CBA is the answer to their desires and prayers."

Other CBA churches have already been organized in Virginia, Alabama, Texas, Florida, New Mexico and Missouri.

Meanwhile, the Southern Baptist Convention, meeting in Miami, was overturing the American Baptist group and two Negro Baptist bodies to cooperate in a five-year evangelistic crusade to "win America for Christ."

The program would start in 1959 and culminate in 1964, the 150th anniversary of Baptist work in America.

Newly-elected SBC prexy Dr. C. C. Warren explained that there was no thought of organic union implied, but "we need to learn to do together more things that we cannot do alone."

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Around The Nation

● The Little Brown Church in the Vale at Nashua, Ia., made famous by the song of the same name, observed its centenary this summer.

● Five nuns will be replaced by lay teachers in an elementary school at Iowa City, Ia., at the beginning of the school year. The state department of public instruction threatened to halt aid payments to the school if the move was not made.

● The United Church Men, the laymen's division of the National Council of Churches, has announced plans to enroll a million men in a program of daily Bible reading.

● Five more Mennonite young men have been made available by the Mennonite Central Committee at Akron, Pa., to aid in the development of the R. G. LeTourneau colonization project in the eastern jungles of Peru. LeTourneau is developing the land for settlers from Peru and other areas of the world.

● Legislation to permit Bible reading in California public schools was defeated in the state's senate by the committee on education.

Promoted

● Dr. Peter Wiseman, former educator at Lorne Park, Asbury and Nyack schools, and formerly associate pastor of People's Church in Toronto, died while conducting services at Ellwood City, Pa.

● Oliver E. Steiner, director of the School of Music of Fort Wayne Bible College, died of a heart ailment in March.

● F. Scott McBride, head of the Anti-Saloon League, for 32 years, and a retired Presbyterian minister died at 82.

● Marjorie Paine, 19, daughter of Dr. Stephen Paine, president of Houghton College, died in an iron lung. She had sought to continue her education after a poliomyelitis attack and was taking regular courses until complications set in.

Higley

● Dr. Louis Allen Higley, 83, professor emeritus of geology and dean emeritus of The King's College, died in his home. In 1953 Wheaton College, Wheaton, Ill., dedicated its new laboratory building in the Black Hills and named it in honor of Higley.

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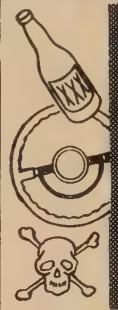

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Photos by Margaret Iglesias

Palm-thatched huts of Cuna Indians crowd the coral islands of San Blas off Panama's coast.

San Blas Meets the Needle

On exotic Panama isles, a young teacher-medic soothes bodies, teaches minds and wins souls.

ON ONE of the exotic palm-fringed San Blas Islands off the coasts of Panama, Claudio Iglesias bridges two worlds. In a white-limed school, he dishes out the three R's with the love of God to lively brown-skinned children. Out of school hours he lives another life. He stuffs his pockets with gauze, cotton, merthiolate, adhesive tape and antimalarial tablets. Then he makes the rounds of the thatch-roofed huts.

An evangelical, Claudio Iglesias triples as teacher, doctor and missionary to his own people on the San Blas Islands.

Recently, a ragged little girl threw herself in his path.

"Claudio, my father is worse. Come," she panted.

Iglesias knew by village grapevine that the man had been alternately burning and shivering with malaria. Local medicine men had been chanting.

Iglesias left word for hypodermic needles to be boiled. Praying silently, he trailed the child.

Iglesias found the man sitting up in his hammock. Acrid smoke filled the room. Cocoa beans smouldered in a clay pot beneath the hammock. It was another "cure." Iglesias felt the weak pulse, listened to the heart beat, asked a few questions of the family.

"Pneumonia."

Iglesias visits the homes of his people, chatting, advising and treating the many who are sick.

The case history was not unusual. The man had recently returned from five days work on a mosquito-infested plantation. When headache and high fever attacked, he had called the "Nele," the seer into the world of spirits where all illness has its source, according to Cuna belief. The Nele had diagnosed.

"The spirit of the alligator has stolen your spirit," he intoned.

The medicine man chanted all night, summoning good spirits to pursue the alligator. Time after time the sick man's wife poured a chill mixture of herbs and river water over the feverish patient. While cool water lowered his temperature, the weakened patient succumbed to pneumonia. The pneumonia was treated by cold baths.

Iglesias looked to the wife. "There is still a chance: 'needle medicine.' "

He spoke to the patient himself. "Do you want me to give you 'ikko ina?' "

"Anything! Try anything!" cried the distraught wife.

A school boy dashed to the teacher's home for needles and penicillin. Iglesias explained the treatment simply:

"After the 'ikko ina,' give the sick man no more cold baths. Even when he perspires, no cold bath. Use warm water and a cloth, if you wish, but dry him quickly. Keep him covered so that he takes no more cold."

The boy entered, panting, with penicillin and needles. Quickly Iglesias prepared the instrument. The sick man winced. The family waited for a shriek. Iglesias withdrew the needle deftly and rubbed the spot with cotton.

"Remember," Claudio cautioned, "no cold baths."

As he plodded dark streets homeward, he overheard scraps of conversation: "Claudio gave him 'ikko ina.' The needle kills. Claudio has killed him."

No call came during the night. Within the next few days Iglesias gave four more injections of "needle medicine."

Four days later Ubensio's father sat up. Now for the first time he tried to say something.

"My friend," he quavered. "You must be God."

"Friend," Iglesias smiled, "God *has* touched you, not I. God wants you to live. He loves you. He loves you so much that He sent His Son to help you live—now and always."

They talked more. Iglesias had found an opening wedge in the wall of darkness.

As he strode homeward, a young woman stopped him. She half hid her face in her hibiscus-red head veil.

"Claudio, my baby is about to die. If you give him 'ikko ina,' maybe he, too, will live."

3

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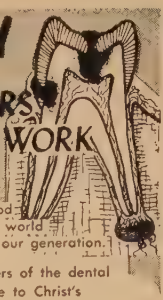

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Missions

Unified Curriculum Stirs Furor

ANNOUNCEMENT last fall of a unified curriculum for Sunday schools on U.S. military establishments stirred opposition from evangelicals. They feared evangelical lesson material would be tossed out the window.

Now CHRISTIAN LIFE Correspondent Don Hoke reports what has happened in the Tokyo-Yokohama area of Japan —probably the largest concentration of overseas Army dependent personnel in the world.

The curriculum was pushed through on the basis that shifting military personnel around the world caused duplication and overlapping of subject material.

Before the new curriculum went into use, Hoke says, the evangelical Sunday School Union served 50 camps and bases. Now reaction to the new curriculum is reflected in curtailed orders.

The curriculum is not compulsory, the Army maintains. Yet pressure from the top has levered it into most chapels in Japan. Twelve chapels are holding out for evangelical literature.

Opposition is strongest in Tokyo's downtown Chapel Center. Here Tokyo area evangelical missionaries form the bulk of the teaching staff. On their protest the chapel ordered not only the new curriculum but also a complete set of evangelical materials. Missionaries felt the new material was not only doctrinally doubtful but educationally weak.

More representative of the general reception, Hoke reports, is the Grant Heights Sunday school, largest Army Sunday school in the world. It boasts an enrolment of 1,350 with average attendance of 950. Here reaction to the curriculum is described as 98 per cent favorable.

Issued by the Protestant Church-owned Publishers' Association, the curriculum uses publications of a different major denomination each quarter.

Simple and attractive on the surface, it looks as though the unified curriculum is here to stay, admits Hoke. But "enthusiasm for it is seemingly in inverse proportion to the theological temperature of the chaplain."

Trans-Atlantic Spat

ANGRY WORDS flew across the Atlantic in May.

Dr. George A. Hadjiantoniou quit as moderator of the Greek Evangelical Church. The 51-year-old pastor of Athens' Second Evangelical Church left the post he had held since 1946 with a blast at the American Mission to the Greeks, Inc.

Hadjiantoniou charged that "arbitrary actions" of the U.S. group "jeop-

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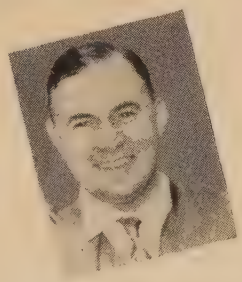

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ardized the spiritual principles of the church's work as well as its national character."

He accused the agency of:

1. Appointing people to salaried jobs within the church "without the knowledge or consent of the executive committee."

2. Refusing to submit to the committee monthly accountings of money collected in the U.S. on behalf of the Greek church.

3. Seizing "illegally and arbitrarily" the Evangelical bookstore in Athens.

Back shot a rebuttal from the Rev. Spiros Zodhiates, general secretary of the American Mission to the Greeks. He said the mission was not established to serve the Greek Evangelical Church alone but to minister to Greeks all over the world.

Furthermore, he said:

1. The Mission "never helped the church as an entity, but supported workers of that church, among others."

2. It had never made any written commitment to submit its publication, missionary or relief work to the Greek Evangelical Church's executive committee.

3. The Athens book store had never been the property of the Greek church, but was founded and maintained by the American Mission to the Greeks.

Wherever the fault lay, to spectators on the sidelines the situation seemed a pity. The comparatively small (8,000-member) Greek Evangelical Church can ill afford to be split by such a spat.

More Gospel for Guatemala

AFTER pro-communists were tossed from office in Guatemala last year, new officials displayed a mountain of subversive literature in Palacio de Gobiemo. Accepting the challenge to replace Red books with Christian material, Central America Mission has set up a publication center in the capital city. "We evangelicals are woefully behind the Communists and the sects in our literature campaign," remarked Paul Gillespie, head of the new CAM venture.

Elected

AT THE 42nd annual convention of the International Union of Gospel Missions, Clifford S. Hartzell of Philadelphia was re-elected to a second term as president. Nearly 200 delegates attended the convention in Fresno, Calif.

Chester L. Evers, Chicago business man, was elected president of the World Home Bible League, an international organization distributing the Scriptures through evangelical missionaries. He succeeds William A. Chapman, founder of the league, who was named chairman of the league's board.

World Literature Drive Gets Push

MILITANT Jehovah's Witnesses are cornering city after city in Latin America with their silent *Watchtower* salesmen. In one year alone they gained 600,000 subscriptions.

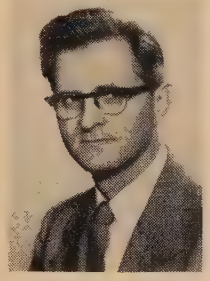
Seventh-Day Adventists are throwing $15 million into an overseas literature push. Annual output of Communist propaganda pamphlets is said to hit 4.5 million copies.

Facts like these point up the crying need for an aggressive world literature program by evangelicals. Is the need being met?

Two years ago the answer would have been "no." Now the picture is changing.

Out of a meeting in 1953 of deeply concerned evangelicals in the pub-

Shaw



Sheetz

lishing field came a new organization, Evangelical Literature Overseas (ELO).

Latest ELO stride in the world literature march will be *Vida,* ("Life") a Spanish-language Christian magazine for Latin America. Editor Paul Sheetz, on loan by the Evangelical Alliance Mission, is scheduled to sail for Costa Rica soon to lay groundwork. The magazine will be patterned after the *African Challenge,* started by Trevor Shaw.

Since 1953 ELO has spearheaded literature committees in Hongkong, Japan, India, Formosa, Pakistan, the Belgian Congo, Liberia, the Philippines and Latin America.

In India alone ELO has fostered projects totaling $96,000. First gift of $750 by ELO to the Evangelical Literature Fellowship of India sparked the publishing of the first complete concordance in the Hindi language.

Sum of $2,500 to the African Literacy Campaign for newsprint enabled the new Shaw magazine Envol ("Flight" in French) to hit the streets.

Missionaries say ELO has made a good start, but it has merely scratched the surface. Underneath the crust of poverty, heathenism and national unrest lies fertile ground.

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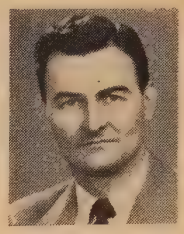
Book Reviews



● LLOYD KALLAND, successful pastor and recognized theologian, has become highly regarded among evangelicals for his thorough, dependable and pithy book reviews. He is ably assisted by an outstanding staff of reviewers, experts in various fields.

How to do it.

WORKABLE PRAYER MEETING PROGRAMS. *By Theodore W. Engstrom. Zondervan. 150 pages. $2.*

Beyond being a book on prayer meeting suggestions, this volume presents something of the philosophy of the prayer service. With each theme there is a chosen hymn (number of page and title of the hymnal) meditation outline, Scriptural references, illustrations and an occasional poem.

Author Engstrom is Executive Director of Youth for Christ, International and has served in several positions in the capacity of writing, editing and managing publications of various kinds. This present volume shows signs of some careful and seasoned planning.

IN SPIRIT AND IN TRUTH: *A Book of Worship Programs. By W. L. Howse. Revell. 96 pages. $1.50.*

By means of music, Scripture and prayer Author Howse builds 73 worship services which are usable in their given outline as well as highly suggestive for the user's original arrangements.

These orders of service consider many important themes. Among them are: Being Christian At Home, Books, Christian Citizenship, Conquering Fear, God's Difficult Work and God's Use of The Insignificant. The most valuable characteristic of these plans is their simplicity. Even the humblest of gatherings may profit from a number of these sketches.

General—Pastoral

FEELING LOW?: Uplifting Lessons Learned from Nature. By Harold E. Kohn. Eerdmans. 160 pages. $2.50.

This book was born of necessity. The lonely, the sick, the discouraged were, in the experience of Pastor-author Kohn, in need of a simply-written message of cheer and hope. This message has been written in the form of a natural parable. The parable has four parts: Knowing Ourselves, The Problem of Suffering, Our Relationship With God, Our Relationship With Others. Illustrating the various stories are line-drawings, excellently done by the author.

All of these nature-essays are pieces of literary beauty; each develops a thought; each is uplifting to the downcast spirit and exalts the God of Creation and life.

To cite but one example, near the close of one of his early entries, the author says, "When you are feeling small and of little account, here's a cheering thought you don't have to be big, or world renowned, to count in our Father's world. A lowly lily of the field can represent the goodness of God, or a wild strawberry plant can mediate to the minds of men something of the Creator's care, or a falling apple can unravel a riddle as to how God's world is operated. If these *little* things of earth are clues to the *biggest* things, then certainly *you* can stand for something great."

This book is so simple in its presentation that many book-browsers with their glance-observations may miss its worthwhile message of peace and serenity. It is especially good for the lonely, ill and discouraged, but helpful to all Christians living in the midst of these 20th-century tensions.

Sermon—Helps

NOTES FOR ADDRESSES AT FUNERAL OCCASIONS. By William P. Van Wyk. Baker. 140 pages. $2.

For the busy pastor this book of 36 funeral sermons and outlines is a real inspiration and help. Each outline is detailed enough to reveal the salient point but not so complete that the reader loses his enthusiasm for an original thought. Material is in suggestive outlines rather than self-contained sermons. All entries are strictly biblical.

SYSTEMATIC THEOLOGY, *3 Vols. By Ernest S. Williams. Gospel Publishing House. 806 pages. $2.50 per volume. Set, $6.95.*

This is a study of Christian doctrine by a leading theologian of the Assemblies of God. It is written primarily to supply the needs of this denomination.

The main topics usually covered in a work in systematic theology are dealt with but often in brief or outline form. The study is primarily biblical with only brief references to the great works and great names in Christian theology. There is little interaction with the theological systems of either the past or the present. Quotations from other works when given are never documented and in some cases the author quoted is permitted to remain anonymous. This will be a serious handicap for the student who desires to go more deeply into the thought of other theologians.

The author's theological framework is Arminian and quite dispensational.

Doubtless, this work will fill a gap for many groups and denominations. But it will not prove adequate as a text for a thorough course in the field of systematic theology. *(Reviewed by Warren C. Young.)*

Theology

MAN'S KNOWLEDGE OF GOD. *By William J. Wolf. Doubleday & Co. 189 pages. $2.95.*

Another book has been added to the wealth of material on revelation. The author of this volume is a Professor of Theology and Philosophy of Religion in the Episcopal Theological Seminary, Cambridge, Mass.

The approach to the doctrine of revelation is rather typical of most contempo-

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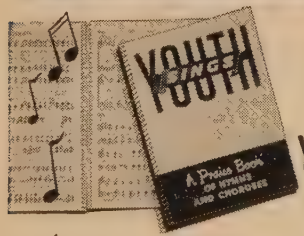

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rary literature on the subject. Revelation consists of a series of *acts* on the part of God. These great revelatory events culminate in the supreme act of revelation when God comes in the person of Jesus of Nazareth. The Bible itself is not the revelation but "a pointer to revelation" (40). Revelation is God at work in history. Evangelicals will not be satisfied with the author's rejection of God's revelation in an authoritative written Word.

In spite of this, the book has some real merit. Strong emphasis is placed on a real Incarnation as a once-for-all event. Jesus is not just like God but He is essentially God (92). Contrary to the opinion of Brunner and others he insists that the Trinity is more than a theological defense mechanism (150). Most will be pleased with his rejection of non-rationalism in religion and his emphasis on an understanding faith (155). Yet there will be disappointment with his symbolic use of the Second Coming.

In spite of points where many will disagree, the reader will find here a thoughtful presentation of a point of view with which we ought at least to be acquainted. *(Reviewed by Warren C. Young.)*

General

THE LAND AND PEOPLE OF SOUTH AFRICA. *By Alan Paton. J. B. Lippincott. 143 pages. $2.75.*

What a delightful book this one is. Delightful, not in the sense of pure aesthetics or in the sense of being non-controversial (in fact, controversy runs deep in several of these brief chapters), but delightful in that the whole story has an apparent romantic pitch to it.

Alan Paton, the author of *Cry, The Beloved Country,* and *Too Late the Phalarope,* in these few pages takes the reader on a conducted tour through his homeland, bringing out some of the most fascinating places, signal events, crucial conditions and notable characters which describe something of South Africa's history.

Readers who know about and hold convictions relative to the political conditions of today's South Africa will be challenged and perhaps even irked with the reading of this book. Nonetheless, this book ought to be read by all who have any appreciation whatsoever of the international scene in this mid-20th century. An added twist to the Christian is the political scene in the light of the true Christian witness.

MISSION ON MAIN STREET. *By Helga Bender Henry. Wilde. 200 pages. $2.75.*

Aside from some biblical works, when it comes to sheer reading enjoyment, it is hard to beat a history of some home mission station where dirty, drunken, dissipated wrecks of humanity have become, by God's grace, fine, upright witnesses for Jesus Christ. *Mission On Main Street*—a gripping narrative of the Union Rescue Mission in Los Angeles—is such a story.

Helga Henry, wife of Carl F. H. Henry, unfolds the events of this mission in a simple but highly interesting manner. Although statistics of all sorts are brought to light in the book, the story itself is

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Throughout the book readers will note the mighty Savior of redemption and Lord of providence Who is passionately interested in the souls of men and women. This book takes its place beside others like it such as Carl Henry's *The Pacific Garden Mission: A Doorway to Heaven* and Frank Jennings' *The Gospel on Skid Row.*

Devotional

PETE AND PENNY PLAY AND PRAY: *Devotionals For Boys and Girls. By Dorothy G. Johnston. Scripture Press. 189 pages. $2.50.*

In this devotional book for families where there are children Kindergarten through Junior age, Pete and Penny have their daily experiences exposed in a vivid and meaningful way. The main purpose in the writing of this book is three-fold: to present an interesting story, a Bible truth and a few appropriate Scripture verses. In that the author has five children of her own and Scripture Press has published the book, it goes almost without saying that these devotionals are both down-to-earth in presentations and biblical in content.

This book will hold the interest of even the most active children.

Juvenile

CATHY AND CARL OF THE COVERED WAGON. *By Dorothy Johnston. Scripture Press. 104 pages. $1.50.*

The author has been painstaking in her research to make this story an authentic picture of life in a wagon train across the nation to Oregon in the middle of the last century. Told through the eyes of Cathy and Carl the story gives the reader a glimpse of the hardships and joys their great-great grandfathers experienced a hundred years ago.

The novel is competently written and reads easily. It is the sort of book that parents will choose for their children and rightly so, for it presents a very important chapter of American history in an authentic way. However, we cannot help wondering whether the book will be as well received by their off-spring.

Tuned to the high adventure of TV, comics, and secular stories the youthful reader may miss the conflict, suspense and feeling of breathless urgency that is so often found in such media today. There is excitement to spare in the story, but it seemed to this reviewer that the plot would have been strengthened by weaving in a little more conflict and suspense.

The writing of authentic period fiction is difficult, but can be richly rewarding. Such a book as this not only presents the Gospel, but can be a factor in producing a real love for American history in many pliable young minds. *(Reviewed by Bernard Palmer.)*

TRAILER CIRCUIT

Photos by Virdie Conaway

FRONTIER "CROCKETTS"

Trailer teachers bring Gospel of the New Trail to junior trail-blazers.

They Lead Kids to Christ

IN SCOTLAND, Evangelist Billy Graham battled hard to convince the clergy that children could accept Christ. In Brooklyn, two young ladies are calmly proving it.

Susan Cochran and Kay Jeffery, National Child Salvation evangelists, have spoken to 6,000 children since 1951. Nearly one-fourth of them professed new-found faith in Christ. Each convert was talked to individually, given a Gospel of John or New Testament, referred to the church pastor for follow-up work, and reminded of his decision by regular mailings from the evangelists.

A four-year-old organization affiliated with the Bible Christian Union of Brooklyn, N.Y., National Child Salvation can list names of 1,400 converts won at children's campaigns in sponsoring churches. Follow-up records show evidences of genuineness.

In one return campaign, Miss Cochran saw a six-year-old boy who had professed faith in Christ a year and a half earlier. Deciding to explore his faith, she quizzed him.

The boy assured her he had been saved when he was five years old.

"That's pretty young for such an important decision," remarked Miss Cochran.

"When you're five, you're old enough to be saved," insisted the boy stoutly.

Some children show deep emotion upon making their decision, though the evangelists seek more than emotion in their appeals. Seven-year-old Ellen couldn't speak through her sobs at the close of one meeting. Finally she revealed she had wanted to receive Christ the day before, but had been afraid to tell anyone. Her desire had bothered her all night; she couldn't go home again without confessing Christ. After prayer, the sobs stopped and the girl left the church the picture of happiness.

One way the evangelists avoid superficial decisions is to postpone counseling with inquirers for one day. Those who show a desire to receive Christ are asked to return the following day and seek out a counselor. Most inquirers return the second time.

Visitation and personal invitations on the streets are essential preliminaries in N.C.S. campaigns. The two women arrive on the scene with their car and housetrailer two or three weeks before the meetings in order to stir the congregation to prayer support and to canvass the area for prospects. These methods have doubled and quadrupled attendances over the expected number.

Sunday school attendances also reflect the accomplishments of the campaign, declare the evangelists. After they leave, they mail a three-week Bible reading program to each convert. They also send a copy of the *Builder*, a children's monthly magazine published by N.C.S. Then each year, a greeting card wishing "a happy spiritual birthday" comes to the converts from the evangelists.

Misses Cochran and Jeffery, the original traveling team of N.C.S., have been limited to meetings in and near New Jersey. In the future they hope each state in the Union will have a trailer team.

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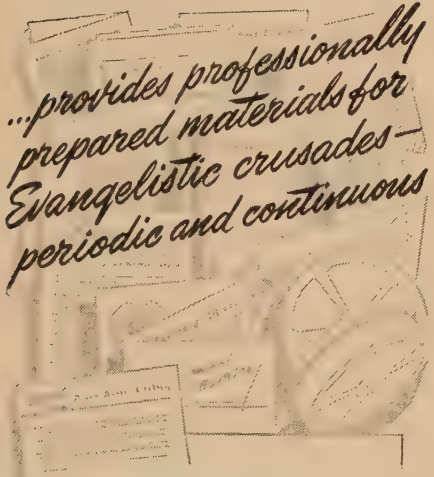

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Evangelism

Billy Stirs Paris Churches

Hops back to U.S. as "No. 1 Enemy of Reds in Europe"

EVANGELIST Billy Graham, ending his four-month stint in Europe, hops back to the United States as the best-known and most widely respected American personality to visit that continent.

Billy's remarkable success was attributed by various observers to organizational ability, smooth diplomacy, or charming personality. But an astonished Paris minister put it best:

"I am stupefied by the effectiveness of such a simple and biblical message."

Christians were jubilant, but Communists were increasingly apprehensive. Without mentioning the word "Communism," Graham shook the foundations of Marxist materialism and godless ideology. His re-awakening of spiritual concern reached such proportions that an American newspaper labeled him "the emerging No. 1 enemy of Reds in Europe."

Paris, the first extended campaign in a non-English-speaking country, surpassed London's Stadium in results, according to Graham. Not in attendance, for the five-day total was 42,000-plus, but the 2,254 decisions for Christ, were three times as great, on a proportional basis.

Behind the scenes in the Paris crusade, an equally remarkable development was taking place. Protestant ministers and churches, always a religious minority and often at odds with each other, prepared for Graham's campaign with unprecedented and effective cooperation.

"What we have seen," marveled Robert Evans, director of Greater Europe Mission, "in the way of united effort and a new spirit of love among Christian leaders is nothing short of miraculous. When I first came to Paris after the war, it seemed incredible that such an effort as we have witnessed could be thought about."

Prayer for France by Christians throughout the world was the secret behind Paris' awakening, declared Evans.

World-wide calls are coming in for future Graham campaigns. In late August he will speak to the Veterans of Foreign Wars in Boston, and on September 18 he opens a four-week crusade in Toronto, Canada. England's Cambridge University has scheduled him for a week in November, and plans are forming for a world tour in late 1956.

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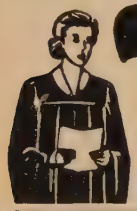

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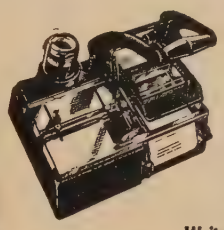

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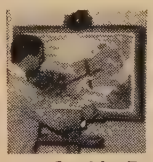

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Chicago Daily News Photo

When 6, Jamie Buswell amazed New York's Town Hall with a rendition of Vivaldi's "Violin Concerto." Behind scenes Christian parents guide him.

To both parents and Sunday school teachers, child prodigies may be a problem. Too often, however, they are misunderstood.

Gifted Child—Spoiled or Spurned

WHEN applause rolled over New York's Town Hall one October evening in 1953, an unusual musician bowed to the audience. Holding his violin and nodding triumphantly was a smiling six-year-old boy. His smile revealed a missing tooth and his trousers hid a skinned knee. James O. Buswell IV had just finished the first movement of Vivaldi's "Violin Concerto in A Minor," guest soloist with the New York Philharmonic Symphony Children's series.

By the time Jamie was a year-and-a-half he could distinguish between selections of Bach, Brahms, Hayden and Schumann. A year later he pretended conducting while his mother played these pieces. He could remember the music so distinctly that he knew when to turn the page though unable to follow the score. At three the little musician began to read books and music.

At five he started violin lessons with a one-eighth size violin. He played his Town Hall solo with a one-fourth size violin, and now has graduated to a one-half size instrument.

After only 11 lessons Jamie made his first public appearance playing, "O Come All Ye Faithful." Since then he has played in one concert after another. He has appeared on many radio and TV interviews, including the Dave Garroway and Lee Graham TV programs. This year he played Bach's "A Minor Concerto" for the Fort Wayne Philharmonic Symphony Children's series.

But handling children like Jamie is often a neglected science. Mary LeBar, Associate Professor of Christian Education at Wheaton College (Ill.), recently studied gifted children. She says, "We need to be alert to the fact that we do not sufficiently challenge gifted children in our Christian education program and probably lose many of them who cannot stand the boredom."

Who are the gifted children? One group of educators defines them as those "whose performance in a potentially valuable line of human activity is consistently remarkable." Carol doing higher mathematics at 7. Margaret, 11, having her poetry published. Bobby, only 8, a whiz at Latin.

A 1953 bulletin of the Office of Education defines the term "gifted children" as (1) children who have exceptionally high general intellectual capacity, and (2) children who are gifted or talented in a specific direction, as in art, or music or mechanics or social leadership.

Paul Witty, Northwestern University professor, says an estimated 300,000 to 600,000 children may be considered gifted, either moderately or highly. This is based on IQ's of 130 or more.

Psychologist Terman, pioneer in this field, found gifted children more normal than most folks think. They were healthy, not social misfits and did not go mad as they grew older.

How can you discover if you have a gifted child in your home or Sunday school classroom? To test general intellectual excellence Witty lists early talking, walking, countless "whys," ease in using words and ideas.

Along special lines few formal criteria exist. However, there are tests that show natural aptitude for music and its extent. But more often, parents discover them by observation. For example, Jamie Buswell's parents noted that their boy, in addition to his aptitude for music, would take his baseball bat and an old stick and pretend it was a violin. Seeing the interest, they bought a dime-store violin and taught him the few fingering techniques they knew, then took him to a violin instructor-friend.

One pastor was befuddled when his nine-year-old son rattled off scientific formulas. The lad knew more about science than his father would ever know. So the preacher started teaching his son Greek, so they could converse about theology on equal terms.

One Christian parent observed her son's drawings beginning to look a bit more special. A Christian artist helped them recognize their child's ability.

Wilson Augsburger, an exceptionally fine piano student for his age, early showed his leanings. He began to play the piano at two. He took part in a public program at three. Often he would sit on his tricycle and write music.

Naturally, problems arise for parents when they find they have a gifted child. One Christian mother says, "An over-talented child is bound to have a bit of sadness and loneliness in his life, as well as much glory and honor. These children seem to be set apart just a little by young and old alike. Admiration is unbounding, but jealousies of both children and adults also creep in. The talented child can be hurt, unless the parent is most careful."

Though parents are sometimes indifferent to a child's gift, more emphasize the talent. They push and prod. One Christian teacher says, "Growth should be natural and time should be given to all the other normal activities in the child's life. Otherwise, the child may suffer." And more times than not, parents tend to over-evaluate the gift itself. "A talent that develops rapidly certainly might well be overtaken in maturity by one that has had a later and slower start."

One secular authority advises parents not to set their hopes too high, nor force their ambitions on the child.

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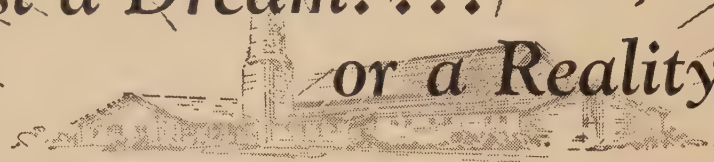

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"You first of all have a little boy or girl to bring up as a happy, healthy individual. And only secondarily, if at all, a young musician."

Major concern to most Christian parents of gifted children is how to make sure the child dedicates his talent to God. Says one, "We have emphasized over and over that since his ability comes from God, he must be very sure to use it for His glory."

When Wilson Augsburger was quite young, his parents turned down two Hollywood offers. Another time they refused an offer for him to spend the summer studying with a nationally famous teacher because of her religious beliefs. They dedicated their boy and his talent to the Lord. Though some refusals were hard to make, they have been repaid amply. More than once they have overheard his telephone conversations in which he turned down paid offers to play in questionable places.

Parents of a gifted boy-artist furnished him with art materials, let him enter art contests. All the while they stressed that his gift belonged to God. They are pleased that today he not only uses his art in extra-school activities, but willingly makes posters for the church and Youth for Christ. The parents have also pointed out the advantages and disadvantages of a Christian trying to work in the field of commercial art.

A special problem arises in a family where there is a gifted child and others not so talented. One younger boy exclaimed as he was about to start high school, "Will they expect me to play like my brother?"

A Christian public school teacher told of a family where the older 12-year-old boy was just ordinary. But his ten-year-old brother was a good memorizer and faster in wit. The older has become a problem for he has been ridden by the younger. The ten-year old, though no genius but keen and pleasant, makes school easy and teachers fond of him. But he constantly wanted to be the first to answer questions, would call out answer before anyone else called on. He would resent others being allowed to answer. He lorded it over his older brother at home. The parents should have pointed out the older boy's good qualities to keep the younger from an oversized estimation of himself. Christian parents should teach gifted children to be humbly thankful for God's gifts.

The gifted need more difficult work to challenge them. Mary LeBar says that a child with an IQ near 180 always has difficulty adjusting to average people and average situations. She adds,

(Continued on page 46)

Antidote for Travel Tedium

by Catharine Brandt

Are vacations worth the trouble? This article can make your trip profitable and pleasurable.

YOU'RE packed up and all ready to leave on that trip. The gasoline tank is full; the air pressure in the tires is just right. The suitcases are packed in the trunk. The box of lunch is on top of the suitcases where it can be reached easily. The camera is on the shelf in the car. Now lock the house door and you can be off.

But wait a minute. Have you thought about amusing the children later in the day when the speedometer piles up the miles and boredom descends on the youngsters? From a state of no preparation for amusing the children and resulting short tempers, our family has come to have a collection of devices for keeping everybody content on long trips.

First, we give each passenger, including Mother and Father, a small flat box, like a stationery box. In each box are a pencil, notebook, and a few stamps. As the trip progresses, it is surprising how useful and how full these boxes become. Each one buys his own post cards and addresses them whenever there is a spare moment. Someone keeps the chorus book in his box; another, the record of all expenses on the trip; another, a paper bound copy of the Psalms and one of the Gospels.

Each day we take time to read a part of God's Word and to pray while we are together as a family. Perhaps it will be early in the morning before we start out. Perhaps it will be in the car. Perhaps it will be in some shady spot as we are having our noonday meal.

At the beginning of the trip, Father chooses a passage of Scripture of some length. We try to have it memorized perfectly, together with the reference, before we have finished the trip. It is amazing how easily the passage is memorized, even by adults, when the verses are gone over again and again. Try Psalm 8, 90, 91 or 139, or chapters of John.

This is a good time to review the names of the books of the Bible.

We choose one of the children to be the keeper-of-accounts. The pages of a notebook are headed for the various items of expense and at the end of the trip, we have an accurate record of its cost.

One of the older children can keep a diary in his notebook. It takes only a moment to write a few words about the weather, scenic places visited, and adventures. Thus, you won't have the experience of later forgetting the sequence of interesting events.

Let one child keep a record of the out-of-state license plates you see. It's interesting, and difficult, too, to find one from every state, no matter how far you travel.

Be sure to take with you a booklet of choruses and hymns and one of folk songs and rounds. Many a half-hour will pass happily in singing familiar tunes which the entire family will enjoy.

Brush up on your knowledge of the states and capitals.

One game we have played in the car uses either Bible characters or cities in the United States. You start with a character or city and the next player must name one starting with the last letter of the word the first person names, i.e., Daniel, Lot, Thomas. No repetition is allowed.

Then there is the game of calling the letters of the alphabet in succession from the advertisements and signs along the highway. No two people can claim the same letter. We usually stop this game at town limits and continue it after we pass through the town.

The filling station baseball game is one the older children enjoy. You decide ahead of time what the various gasoline companies stand for—a one-base hit, a two-base hit, a three-base hit, a home run, a double play. A double play can be used only after there is a man on base. All other stations stand for an out. Then choose two sides, deciding which one will be up to bat first. One person keeps score. This game is almost as exciting as a real ball game.

Our favorite game is Twenty Questions, using Bible characters, Bible places, famous people, or living people known to all of us.

For a very little child, be sure to bring and keep available his favorite teddy or toy, and also a few new toys to be brought out at strategic moments on the trip.

On all-day trips, get out and stretch for a moment or two at the end of every hour. It is surprising how this change perks up dispositions. If dispositions are relaxed and good-natured, you can enjoy better the beauties of this wonderful land of ours. You'll find too, that the trip will be profitable—in strengthening your fellowship together and with the Lord.

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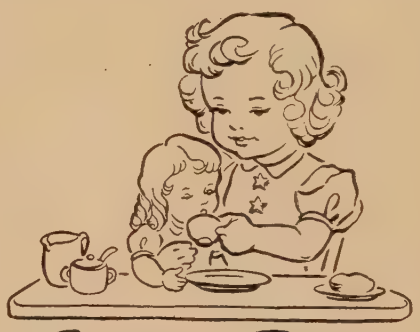

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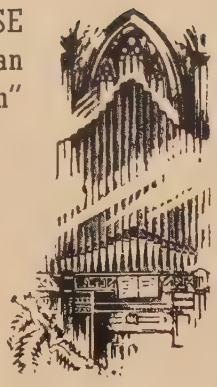

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Family

(Continued from page 44)

"I have not found any source which advocates private teaching." However real division of opinion exists as to whether these children should be kept in their regular grade with average children or advanced to special classes. Most warn against pushing children into classes with older ones. The gifted may be more advanced mentally or musically, but rarely socially. They need company of their own age. Otherwise they are in danger of becoming social snobs. Or out of their emotional element they are considered "queer."

One boy skipped two grades and entered high school at 11. Though able to keep up intellectually, he was a social misfit. To this day he bears the scars of an inferiority complex inflicted by this experience.

Some parents ponder the virtues of a private school. One Christian teacher who has had contact with gifted children strongly opposes it. "Whatever problem may arise from attendance at a regular school are far outweighed by the advantages of normal social contact with his age level. Even disagreeable experiences are necessary. A child deprived of that contact cannot help but suffer."

Christian parents and teachers must not neglect the gifted children. They must meet the challenge. One former child prodigy, now a teacher of the gifted, puts it, "The thing to do is try to develop the talent as fully and normally as possible for the age level and trust the rest to the Lord."

Advice to Young Marrieds

AN INDIANA PHYSICIAN, Dr. Stanley Houser, speaking at the Waldorf-Astoria Hotel, New York, for the Planned Parenthood Federation of America gave some advice to couples about to wed: that they join a religious organization, take an active part in its program and make new friends among the young married group there, and that they place material things in life second.

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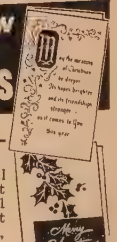

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Readers Service

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Want a Book? — No doubt you'll find it in the big catalog of new and used religious books published by Kregel's Book Store in Grand Rapids. In the catalog are a number of second-hand sets of theological books, ideal for the pastor's library and available at reduced prices.

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Building a Church? — If you are or if your church is simply considering the prospect, you'd better get a copy of the leaflet describing the Broadway Plan of Church Finance. The Plan which has been used by more than 700 churches in 30 states is carried on through the sales of bonds.

For your free folder, check item H48-C on Readers' Service card.

No Armor Against Truth — That's what they say at the headquarters of Christ's Mission in New York. And that's also the title of the new folder published by that mission. The folder gives details on the work of the mission in aiding ex-priests of the Roman Catholic church.

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Re-live the Bible — Family Films presents a series of 26 short Bible-teaching films on the Life of Christ. These films, none longer than 20 minutes, tell the complete story as related in the four Gospels. Descriptions of these films are given in an illustrated catalog.

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Turn Off the Lights — Do you have trouble showing films, strips or slides in Sunday school because of too much light? The Luther O. Draper Shade Company has developed a varied line of darkening shades for all occasions and all types of windows. These darkening shades are described in a free folder now available.

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Happy Birthday — The Biblical Research Society is 25 years old this year. And unlike the usual practice of receiving gifts on one's birthday, it is giving them. The gift available is an illustrated 32-page booklet giving details on the extensive work of the society.

For your free copy, check item H48-G on Readers' Service card.

Do-It-Yourself — If you're a do-it-yourself addict and have banged-up finger nails and paint-smeared trousers to prove it, you're sure to be interested in the new booklet put out by the National Lumber Manufacturers Association. It presents a very thorough bibliography on lumber literature currently available.

For your free copy, check item H48-H on Readers' Service card.

Sacred Music Loses Two Pioneers

A SALVATION Army worker once asked F. Melius Christiansen, founder of the famed St. Olaf Lutheran Choir, if he was saved. Christiansen declined to reply. "Religion," he said, "is a private affair."

Death of Christiansen, 84, in June succeeded by only a few months that of another octogenarian who represented a philosophy of Christian musical expression at variance with Christiansen's.

To Thoro Harris, writer, publisher and arranger of gospel songs since the turn of the century, a man's religion was everybody's business.

Christiansen thought of religion as the concern only of the individual and God. So-called "Sankey-doodle" hymns that warned sinners of Hell, he rejected. He believed that music in worship should be addressed to God, not to one's fellow men. His 250 compositions—best known of which is the choral hymn "Beautiful Savior"—reflect this philosophy.

Boiled down, Harris' philosophy was "to get men saved." His songs were simple, folkish, personal ("Jesus Bears You on His Heart," "Your Last Invitation," "All That Thrills My Soul"). They came from the heart as entreaties to men to seek the Savior.

The differing backgrounds of the two men—both child prodigies—hold the key to their views.

Christiansen was born near Eidswold, Norway, April 1, 1871. At three he began to play the clarinet, and at 14 he was church organist. The congregation of his church was not affected by the evangelism of the Hauge movement that swept the country in the late 1800's. His early musical diet was grounded in the staid, solid German chorale rather than in the more "sentimental" English hymns.

Harris, on the other hand, grew up during the camp meeting era. He was born in Washington, D. C., on March 31, 1874. He wrote his first songs at the age of five. At 11 he had invented a short-hand system of musical notation which allowed him to write down music as fast as it was sung.

He went to Chicago, in 1903 where he was associated with Songwriter P. P. Bilhorn, later establishing his own music publishing house. In 1932 he

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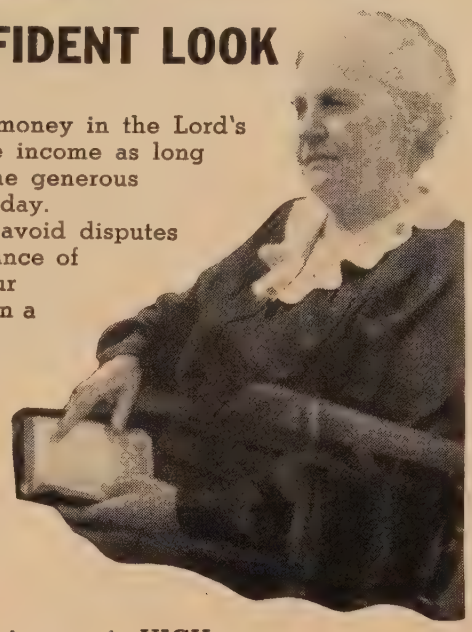

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moved to Eureka Springs, Ark., where he continued his writing activities until his death last March.

Christiansen already has had a profound influence upon church music. No man has contributed more to the upsurge of interest in choral music—particularly a cappella singing.

Harris' work represents a kind of religious folk music whose heyday is largely past. But it filled a need for its time.

Perhaps from the musical heritage left by men like these will come a new musical expression of the Christian's faith for a time when men more than ever need the song of Christ in their hearts.

New Hymnals on the Way

DOG-EARED HYMNALS are fast being replaced with spanking new song books. Effort seems to be to get church people singing with gusto again. Here are recent developments:

- Mrs. John D. Rockefeller Jr. has given $25,000 to New York University for publication of an "American hymn book."

The anthology is planned to include hymns dating back to the 16th century. It will also include new works.

- Presbyterians seem to get along musically, if not theologically. Five denominations are co-operating in the publication of a new hymnal. They are the Northern, Southern, United and Associate Reformed Presbyterians and the Reformed Church in America.

New volume is reportedly being edited with an eye to providing songs that would be "singable" by the average congregation. Revised Standard Version will be used in textual matter.

- Last of 605 hymns has been chosen for inclusion in the new hymnal published jointly by several Lutheran bodies. In preparation for ten years, it is expected to come out in 1956 or 1957.

New Recorder

Crestwood 1955, known also as Daystrom 404, is the new magnetic tape recorder introduced by the Daystrom Electric Corp., of Poughkeepsie, N.Y., in May.

For church worship or educational purposes it has the feature of recording or playback through high quality audio amplifiers and speaker systems.

Model 404 has a new tape transport mechanism with smooth belt drive and "Non-Vibro" motor mounts to insure vibrationless and noiseless operating drive. Full hi fi response of 30 to 15,000 cycles at 7½ inches tape speed is available. The Crestwood Programmer is a unique approach to accurate cataloging and recorded selections.

For more information, check item H50-A on Readers' Service card on page 48.

Recordings

● WENDELL P. LOVELESS, record reviewer, became the world's first sacred record reviewer when he began his first column for CHRISTIAN LIFE seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

Welcome to New Label and Voices

IN 1950 several ministers combined their musical talents. Today the project has brought forth a new recording label, Gospel Melodies of Indianapolis, announces Rev. Fred Kinzie, one of the directors of the company.

The new recordings reveal real talent and a clear gospel message. Most of them are in rhythmic style, but excellent taste. All are on 10-inch, 78 rpm, and pressings are of very high surface quality. Norman and Maryalice Paslay, with guitar accompaniment by Junior Jones, sing *Everybody Will Be Happy Over There* and *Alone with God*. On the latter Harry Slattery at the organ and Pam Hosch with the Hawaiian guitar, furnish a nice accompaniment.

The Kinzie Party sings *Nothing Can Compare* and *His Hand in Mine*, Harry Slattery does a piano and organ arrangement of *Scatter Beams of Sunshine*, and *Christ Is All* is attractively sung by the David Sisters. Jean Urshan sings *Take Everything but My Lord* and Nathan and Jean Urshan combine voices for *One Day*. These are all good numbers. Listeners will be blessed and helped by them.

● A 12-inch 33⅓ rpm recording has just come from the Cleveland Bible College, Cleveland, Ohio. Bearing the title, *Word of the King*, it is a compilation of choral, solo, instrumental numbers and a brief devotional speech.

The material is evidently taken from the Word of the King radio broadcasts, aired weekly over several Ohio stations. Each broadcast is a solid hour of very high quality music, including gospel songs and choruses, standard hymns and sacred classic selections. Richard Elmer, Roger and Kaye Leach, the College Choir, Male Quartet and Girls' Trio contribute to a most enjoyable collection. Only criticism of the record would be in technical production. It seemed to me that in one or two spots microphone pickup was a bit faulty. Also, in one of the choral numbers there seemed to be a bit too much room echo. There is always this danger when recording in an empty "box," however, and the general quality of the work is very enjoyable.

● Singtime Sacred Recordings' releases are always of the highest quality in talent and production. On four new sides, Dick Anthony does the vocals, backed by top quality choral accompaniment and Doriss Briggs, harpist. I am sure Dick made the musical arrangements, which seem to be as good as most of the work Fred Waring's arrangers have done. Anthony's voice is sweet, sincere and has a plaintive quality which is quite exceptional.

John Peterson's new composition, *There Is No Greater Love*, is one of the songs, and Peterson is one of the best of contemporary gospel composers. On the other side is Lela Long's *Jesus Is the Sweetest Name I Know*. The other record contains *Jesus Led Me All the Way*, also by Peterson, and *Jesus, Oh What a Name*. William M. Runyan and I collaborated in the composition of this number, and it is extremely gratifying to hear it in this superb arrangement and production.

● Another recording of *Jesus, Oh What a Name* is done by a sextet of ladies' voices. Arranged and sung by the Rice Sisters Sextet of Wheaton, Ill., it is likewise very nicely done. The girls are daughters of Evangelist John R. Rice. Voices blend exceedingly well, and interpretation and phrasing are all that could be desired. I believe this is their first recording, and trust it will not be their last. The label is Sword Recordings; the disc 10-inch, 78 rpm.

● Decca has sent a new release on a 45 rpm disc, of Connee Boswell, well-known pop singer, singing *Learn To Pray Every Day*. The song is not very deep in spiritual meaning.

● Lulu-Belle and Scotty of Station WLS in Chicago have done two sides for Emerald label, which is also a new one to me. They sing in "country style" with guitar accompaniment and marked rhythm *Tenderly He Watches* and *The Old Time Bible*. They are sung with apparent understanding and sincerity. The 45 rpm disc is, from a production standpoint as well, very fine.

● For those fond of Stuart Hamblen's songs, a 45 rpm has come out under the RCA Victor label. It is *I Am Persuaded* (written and sung by Stuart). On the other side Hamblen sings *Heavenly Cannonball*. Very well done for this type of number. Some hope that this talented composer will take more time out from his hit-parade composing and do more songs like *It Is No Secret*.

● When J. Stratton Shufelt does recording, a multitude of his "fans" across the country rejoice. Latest releases are among his finest; done under the Sa-Jon label, with Doug Fisher at the organ. Numbers include *Satisfied with Jesus, Jesus, O What a Name, To God Be the Glory, Wonderful, Marvelous, Yet True, The Breaking of the Bread* and *Some Sweet Day*.

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No. 539—"I'm Feeling Fine" and "That Beautiful Home"
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No guessing here; sign emblazons "Welcome" at barn-church door.

Signs Lead Way to Church

● Small, dull, ill-located church signs mark past day.

● Bright, bold signs, well spotted, signal rising trend.

SATURDAY the Evansville, Ind., East Side Baptist Church publicity committee posted several signs pointing the direction to their church. On Sunday, a family of five out for a ride, followed the directions and found the church. In the church service they were converted. Later they became members. Part of their testimony is:

"We saw your signs and decided to attend instead of going on a Sunday pleasure trip."

This is a striking example of how a church benefits from signs. But it is not an isolated case. Churches and signs are getting together. Motorists this summer will find more church-sponsored signs and bulletin boards than ever before.

"A good number of churches across the nation are beginning to realize the value of signs," declared L. J. Beilby of Active Church Publicity.

"Effective advertising is the 'life line' of big business," says Ted Dexter of Gospel Sign Evangelism. "And effective advertising can be the life line to some wandering soul."

People today are sign conscious. Whether vacationing in a strange city or trudging through the home town, people notice signs. Why not direct these people to church? That is the attitude expressed by men in the church sign field.

Bernie Martin of the Winona Church Sign company believes the slogan "advertising pays" is just as applicable to the church as in business.

Signs for church use fall roughly into three categories.

The directional sign locates the church. The bulletin-identification sign names the church and announces its program. The evangelistic sign pronounces Scripture phrases, admonitions and invitations.

A bulletin board is the common church sign. It is likewise the best indicator of the church it represents. Attractive signs are available in several materials and forms. The wood board with hand painted lettering attached to the outer church wall is probably the simplest available. Other varieties include metal or masonite compound with either permanent or changeable lettering. Lawn installations are popular.

Maximum visibility should determine installation location for the board. This must be carefully studied and is no different from the businessman who desires to attract the greatest attention to his establishment. Consider the passing traffic, its direction and flow. Consider the pedestrian view. Consider the church location: residential, downtown, rural. Each factor is important.

The message must not be wordy. Here is the opportunity for pastor or publicity committee to say much with a little.

Message area on the sign should be in a ratio of about three feet high to four feet wide. Black lettering on a white background gives good visibility day and night.

Most modern signs are lighted in some way at night. This may be accomplished several ways. The lamp can be inside a glass-encased sign shining down on the copy. A floodlight can be thrown on the sign. Illumination can be achieved by lighting the background on which the copy is cast.

The point to bear in mind with any sign is maintenance. Low-cost, inexpensive signs usually require more. A wood sign must be refinished often to keep a fresh look. Metal signs and those enclosed by glass usually require less care. Some boards are designed today to fit into a masonry foundation or standards on the church lawn.

A V-type double-face sign makes an excellent board for a church to display today.

New in the church bulletin sign field, but receiving increasing acceptance, is the large block-letter changeable copy sign with front or rear illumination. It is the type of sign originally used to hawk ballyhoo in the entertainment field.

The super-markets and super-service stations took it from the theatre marquee. This advertising has pushed their products and mushroomed their sales. Results are phenomenal.

These signs feature commanding attention, rapid copy change, durability

and low maintenance plus big results.

Letters used to form copy range in variations from four inches to 17 inches in translucent colored plastic. Aluminum letters are from four to 30 inches tall. The signs are easily seen and read day or night.

Directional signs have one job to accomplish: direct the motorist to church.

One directional sign specialist claims the same qualifications for this sign as the bulletin-identification type. It must be attractive, neat appearing and easy to read. Through his experiments he recommends a metal sign, comparable in size to the ordinary road-marker, with a baked on enamel finish. This gives unusual endurance.

Black lettering on a white or yellow background proves best, he asserts.

Churches located on main thoroughfares may not need directional signs. Those off the thoroughfare in a residential area usually need several to cover the blocks surrounding the church.

Again, a wood sign, will need constant check to keep it in first class condition. A prominent church certainly does not want sign deterioration in any part of the city to mar its reputation. Therefore, careful consideration should be given in selecting the quality of directional sign which will direct folks to *your* church.

The signs should be installed on the parkways, between pavement and sidewalk. They should not obstruct the views of motorists at intersections. Most city governments gladly consent to their installation as an aid to directing traffic.

The First Baptist Church of Rochester, Minn., maintains billboard-type signs on the four main highway approaches to the city. They are posted four miles before the city-limits sign is passed. A church committee supervises their care.

Church sign evangelism is one more way to keep before the advertising guided public silent nudges of their spiritual needs.

Scotchlite lettering gives a graphic message at night as in daylight.

Suggested phrases for sign evangelism are:

"Jesus Saves," "Seek Ye the Lord," "Prepare to Meet Thy God," "Christ Is Coming Soon."

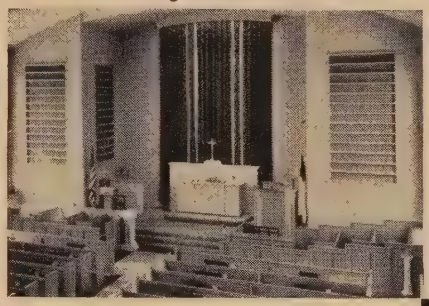
To the Christian passenger in a car, these signs can spur missionary zeal and encourage personal witness.

Biggest problem for most churches is to realize the increasing importance of sign advertising and make the budget allotment for it.

One of the greatest services a sign can produce for a church as in the business field is to compel potential customers to enter. At that point personal "salesmanship" for Jesus Christ begins.

Preserve the musical tradition of your church

A Wicks Organ Installed in 1906



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Looking for a new job? Consult Placement, page 79.

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eye-appealing thought-provoking **POSTERS** that attract the passerby

Colorful...Dignified...Long Lasting

24"x36"—permanently oil painted on heavy chip board.
60 designs—provide comprehensive coverage of all church and patriotic holidays.
Highly endorsed by all major church groups and prominent authorities on Evangelism.

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13-25 . . . $3.20 ea. 26 or more $2.95 ea.

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The NEW . . .
Spencer Signmaster

No. 1400, $370, F.O.B., Philadelphia Complete with translucent bakelite church name panel, font of changeable letters, fluorescent tube lighting, flashing cross, rustproof metal case and posts for lawn. More than 500 of these "Signmasters" have been sold since 1946. **Write for our catalog #42.**

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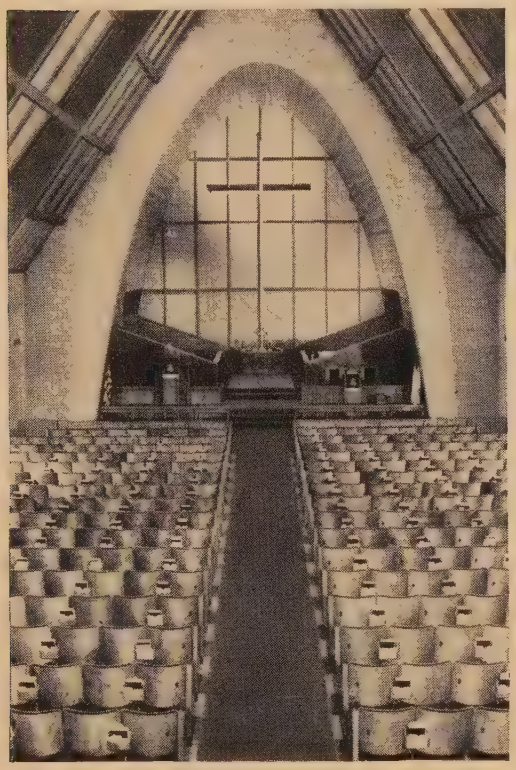

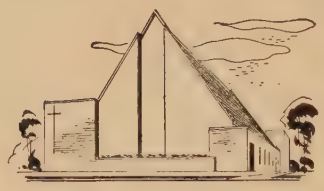

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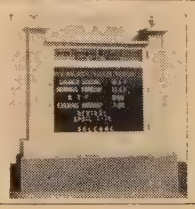

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PEWS, PULPIT AND CHANCEL FURNITURE

OF *Distinction*

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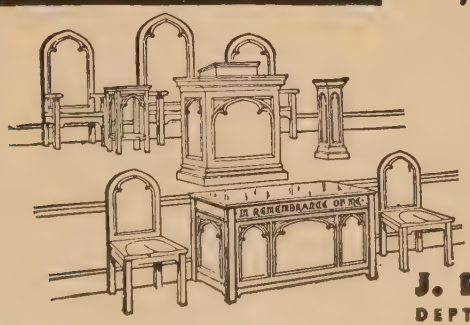

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Furniture for America's Churches Since 1897

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DEPT. 15 • SCRANTON 2, PENNA.

Photo by Kohler Glenbrook
No blocking hall for drink at recessed fount.

DRINKING FOUNTAINS:

The Dearth of the Church

Water temperature and fountain height big factors.

WITH rivers of "living water" flowing over evangelical pulpits, the next important question is: What about the water flowing through the churches' drinking fountains?

The H_2O is usually pure. Trouble lies in the fountains. In June authorities at the Plumbing and Heating Industries annual convention at Chicago shook their fingers at negligent churches.

Prime crime in evangelical physical plants when it comes to personal comfort is the lack of drinking facilities. At least it seems so when thirst is urgent.

The churches rob attendants of water when it's needed most. Sanitation salesmen would correct that by simply suggesting more drinking installations.

Citing water consumption rates in thirst traffic for activities closely paralleling church needs, these estimates are given:

- Office workers consume an eighth gallon per hour per clerk.
- Theatres provide one gallon per hour per 75 seats.
- Schools need an eighth gallon per hour per student.

For church Bible school attendants, this one fact must be remembered:

"Experience teaches that one drinking fountain should be provided for each 50 pupils." And, adamantly—

"In no case should one fountain be planned to service more than 70 pupils."

To the argument, "Why so many fountains when our greatest need for them is limited to one day a week?" the reply:

"Always plan for the maximum load."

As the lone drinking fountain stands, it may be indicted on other charges.

The location may be a poor one; the water pressure low. The water may be tepid and distasteful. It may have a left-handed stop. It most likely serves only adults.

Restrooms are okay, and may include them, but usually that is too far to go. Corridors are heavily traveled. Here drinks are quick and unobtrusive.

Fountains come in three standard types: the floor model, the wall-hung model, the wall-recessed model. Two popular draw bowls are vitreous china and stainless steel. China fountains can be selected to harmonize with location color.

Adults probably should have size preference near their Sunday school rooms and in the church proper. But child-size fountains must get preference in their education centers, nurseries and playrooms. A child unit can be included with an adult. Here are heights recommended:

- Kindergarten at 24 inch.
- Grade school at 30 inch.
- High school at 36, 39 or 42 inch.

For the small fry, a lever handle self-closing stop works best.

Cooler units serve water at 50 degrees F. This brings a satisfying effect to consumer. In industry it produces 14 per cent better efficiency, according to Harvard studies.

Authorities admit that drinking fountains are often neglected in economy-minded churches. But they insist that churches which neglect proper drinking facilities neglect themselves.

Combination Projector

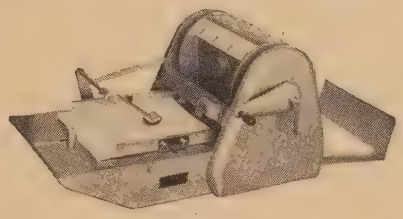
The church and Bible school visual aid committee has another piece of equipment to consider for the program it directs. This is the combination projector with attached Selectroslide handled by Spindler & Sauppe of Los Angeles. It is especially suitable where portable projection equipment is needed.

Combination projector provides these features: easy Selectroslide attachment; faultless projection; use of lamps from 100 to 1,000 watt; three to nearly 10-inch focal lenses without requiring condenser change; special air cooling for lamp, condensers and slide.

The projector is available also as a separate unit for hand operation. Compactness and light weight are standard features.

For more information, check item H55-A on Readers' Service card on page 48.

New Streamlined Design #98
loaded with eye appeal
Biggest Buy in U. S. $79.50



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Ask for quantity discount.

Price covers plastic tape and plastic reel. Send check or money order . . . include 25c per reel for postage and handling.

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BECAUSE . . . architects and church builders, sensitive to beauty as well as utility, specify Ossit pews. We have worked in conjunction with many of America's best church architects and builders.

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BECAUSE . . . Ossit pews ease body tension by following natural contours of the body. Few people consciously associate comfortable seating with their general alertness, yet it's a fact that your mind works more efficiently when your body is completely relaxed. You are assured of a more attentive congregation.

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Why wait months—or years—for that new building you need *now?* The Broadway Plan provides a highly successful, business-like financing method. It offers many unique advantages for church members not found in other fund-raising programs. Used by more than 1,000 churches in 32 states to help them get their new buildings speedily, economically.

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ATTENTION: Radio Stations, electronic calculators, industrial users: We have the new 1½ or 2 mil mylar, "sound-plate," "lifetime," or "P.E." tapes and we will buy or exchange your present 1 mil mylar or plastic tapes.

1.79	for	7"—1200	foot
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USED "MYLAR" TAPE (1 Mil)

900 ft. (5" reel).....1.69
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New empty plastic reels in boxes for easy labeling. 3" 10c; 4" 22c; 5" 24c; 7" Professional reel (2¼" hub) 29c ea. 10½" Aluminum Reel $2.24. EMPTY BOXES: 3" 3c; 4". 5". 7" 5c ea.

Send for new Price List. "Tape Recording" magazine and back issues available.

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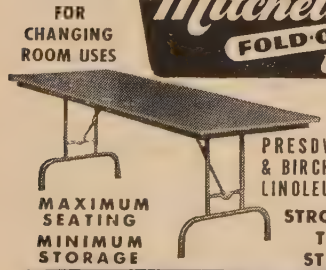

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STRONG, RIGID TUBULAR STEEL LEGS

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Building and Equipment

IT'S DIFFERENT NOW

New Trend in Pulpit Furniture

THE RECORD church building splurge has almost buried today's church remodeling trend.

But across the country are hundreds of spacious churches, built for the needs of a past generation. Today alert congregations are remodeling.

Out-moded, frequently dilapidated furniture is being junked. In its place come new innovations designed for beauty and usefulness.

Center of interest in furniture trends is on the platform.

● Most obvious trend in pulpit furniture is the divided chancel. But it is an uphill battle.

Most evangelical pastors insist that the preacher and the Word of God on the pulpit should be centered for emphasis.

From some denominations, equally strong voices insist on the centrality of the altar or communion table.

According to the latter, a divided chancel is more attractive, gives openness of design for a contemporary look.

● Second noticeable trend according to one furniture maker is toward use of sedilias for the seating of clergy. Low backs of sedilias have definite advantage where the choir is seated behind the pulpit and clergy seats. Where pulpit chairs are used, there seems to be a trend to reduce the overall height of the chairs to minimize the obstruction of the choir members.

● Third noticeable trend is the increased use of color in furniture and upholstering materials.

However, seating manufacturers agree that oak continues to be the most popular wood by far.

For beauty, matching furniture is strongly urged throughout the church auditorium, but especially so in the chancel area.

Furniture manufacturers appear concerned that the entire church be planned as a unit so that furniture, architecture and other elements may all work together.

Churches can be sure that they can get what they want in pulpit furniture. The choice ranges from a folding chair and a music stand to the new IBM lectern, complete with teleprompter, television monitor, tape recorder and speech timer.

But the important thing is that churches know what furniture will do the most in usefulness and worship.

Schedule Now
SAVE MONEY All YEAR
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C.E.P. & C.S.P.
Savings up to $50! Be sure of the CATHEDRAL FILM you want. Plan your program in advance . . . It's easy . . . It's simple. See your dealer today, he'll help you . . . No obligation.
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'GOD IS MY LANDLORD'
The story of "DYNAMIC KERNELS" in 45 minute color-sound
Write Perry Hayden "The Quaker Miller" Dept. CL Tecumseh, Mich.

HUNDREDS OF IDEAS for BRONZE PLAQUES

FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques — nameplates, awards, testimonials, honor rolls, memorials, markers.

Write for FREE Brochure A

For trophy, medal, cup ideas ask for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 31—150 West 22 St., New York 11

New low rental $12
REVOLT in BERLIN
● 65 minute dramatic film
● Christianity vs. Communism
Providence-Barrington Bible College
Providence 8, R. I.

Films

● HARRY BRISTOW, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year, he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

Bobby Learns to Fly Straight

A glider contest teaches a spiritual lesson.

A PROVOCATIVE story with a good title, filmed in color has been released by Family Films in *Flying Straight,* the first film in *Our Children's Series.*

A glider contest in the local church club is the means of driving home the message of honesty to Junior-age Bobby. Bobby has no success in building gliders. But he seizes an opportunity to enter his cousin's model in the meet as his own project.

The spiritual training at home and church bears fruit in Bobby's decision to confess his sin. This is an evangelical film that all children will be able to interpret. This film carries my highest recommendation. A 15 minute film.

● Despite the fact that *Lost In The Night* falls into the missionary film category, it is different. The film contains no reference or visible indication of a denominational or independent mission.

Filmed in India, it tells the story of the utter spiritual and physical degradation of the people. Throughout the film the narrator points to the Lord Jesus Christ as the need of the teeming populace of India. Occasionally the narrator hesitates and the music holds up the continuity. This is most welcome, for it gives the mind a chance to integrate the story with the visual presentation.

Often the presentation of a film is marred by a faulty follow-up at the close. The producer comes to the rescue in this film by supplying trailers in which a minister applies the film's message to the viewers. This is a Religious Film Foundation production. Filmed in color; runs 27 minutes.

● The latest release of Great Commission Films, *Wiretapper,* poses the question: how much sin and how little Gospel can be put into a film and still make it a good film?

This story is based on a portion of the life of Jim Vaus, former chum of gangsters, now an evangelist. It reveals his imprisonment during World War II for theft while in the Armed Forces. Eventually released by Presidential Pardon, desirous of making good in an electrical business, he innocently becomes involved in the "rackets."

Love of earthly possessions and money causes such involvement that he cannot seem to find a way of escape. Prior to his departure for a big job with the gang, while driving through Los Angeles with his wife, they pass the Canvas Cathedral where Billy Graham is preaching.

They decide to go in. There God speaks to Vaus and he accepts Christ as Savior. Tense moments close the film as Jim Vaus reveals to the gang his decision to follow the Lord Jesus Christ.

The production is crowded with lying, deceit, double talk and murder. This film seems to end where it should have started. However, if used skillfully and backed up by much prayer, it should bring many to a decision for the Lord Jesus Christ. The film is of top quality production-wise. Runs 80 minutes; black and white.

● A most interesting and instructional set of filmstrips has been released by Broadman Films under the title of *Teacher Improvement.* There are five titles in all; *The Christian Teacher, Selecting Aims, Choosing Methods, Planning A Lesson,* and *Testing Results.*

This set is one of the finest releases on the subject, and should certainly be part of the equipment of every church school. Each strip has an excellent guide with suggested helps, procedure and resource materials. The guides are especially practical because a photograph of each frame is beside the script. The strips are in color and average 37 frames each.

● A new slant on a school year book is found in *Yearbook,* a Missionary Training Institute release produced by Good News Productions.

The film presents a student's life from entrance into the school to commencement exercises. This a promotional re-

NOW AVAILABLE
from
Christian Youth Cinema, Inc. Film Library

ANGEL IN EBONY
Winner of the 1954 Best Film of the Year (N.E.F.F.)

The true story of Sammy Morris, an African prince, whose miraculous conversion in the jungles of Africa began a series of events that were to alter the course of an American University, and transform the lives of those he met.
42 min. color Rental $20.00

TUNE IN
on your
GOSPEL DISC JOCKEY
program
KYW
—1060 kc.
SUNDAYS
11:30 pm EDT
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LEARN ALL ABOUT THE LATEST IN FILM RELEASES!
HEAR THE NEWEST GOSPEL RECORDINGS!
Every SUNDAY night!!
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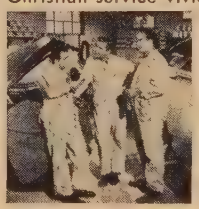
MISSIONARY TO WALKER'S GARAGE
Christian service vividly portrayed by daily witnessing and the living of a Christian life. Top-notch Gospel message. A challenge to Christian laymen to witness for Christ.



30 min: b&w
$9.00 Rental

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New 1955 Illustrated Film Catalog
The Most Complete Listing of Christian Films

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(America's Leading Evangelical Film Library)

preparing today's youth for tomorrow's task

EVANGELISM IN NEW YORK CITY

WORLD MISSIONS IN REVIEW

Nyack presents "YEARBOOK"

16MM SOUND COLOR FILM

PRODUCED BY GOOD NEWS PRODUCTION, INC.

★ Visit World Missions in Review at world-famous Carnegie Hall in New York City.
★ Hear more than 500 young people sing and play to the glory of God.
★ See trained youth at work for Christ in Africa and Indo China.

More than 300 churches, Youth For Christ Rallies, Summer Conferences, Missionary Conventions, Education Conferences, and Colleges have already felt the dynamic appeal of this unique film.

This film is a MUST for young people looking forward to Christian service

Time: 30 Minutes Rental: $10

Write: YEARBOOK

THE MISSIONARY TRAINING INSTITUTE, Nyack, N.Y.

2 great PGM films

$12 RENTAL

THE STREET

30 Minutes • 16 mm

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"out of the night"

$10 RENTAL

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EMPTY SHOES

Write today for Film Booking and Latest Catalog!

30 Min. (Color) Rental, $10

The Story of WILLIAM CAREY, pioneer Christian Missionary to India. A film in much demand today!

Century Gospel Ministries

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Use LIVING WORD Films

LATEST RELEASE

"THE DREYER STORY"

A feature film with a real Christian message. A true story of a man's Salvation and deliverance from the disease of alcoholism!

Running time .....45 min.

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lease but could be used with Christian young people to encourage training in a Christian school. Color; runs 30 minutes.

● Highly effective is the testimony of Roque, an Aztec Indian of Old Mexico, interpreted by Rev. Nyles G. Huffman in the title *Lost and Found.*

The Air Mail From God Missions have released this film as a back drop to show the need for and effectiveness of the Gospel in Latin America. This is one of very few Christian films in which a convert brings his testimony in native tongue. It was thrilling to study the facial expressions of Roque when he expressed the joy of salvation through the Lord Jesus Christ. Film in black and white; runs 20 minutes.

● Team Missionary Films have put together an excellent Japanese travelogue, *Light of the Sun.* There are scenes of Japanese cities, farmlands, Light of the Sun Park, idol worship and Team Missionaries at work. It is a most interesting film and could be used by any group interested in the nation of Japan. Color; runs 30 minutes.

● Indifference concerning church attendance on the part of a teen-age boy causes his parents to check into the reasons. They find a Christian education program very inadequately handled. Interest of parents and a youthful pastor brings about introduction of new methods; causes rejuvenation of the Christian life in both church and home. Film is entitled *By All Means.*

It will help churches that are stuck with antiquated education programs. Some groups might object to the scene of infant baptism. Content of the production is good, however. Produced for the Evangelical and Reformed church; color; runs 22 minutes.

● A stewardship film has been released under the title of *Stranger in the House.* Garry, a boarder in the Christian home of the Caldwells, finds himself face to face with those who are in love with the Lord and His work. He cannot understand the devotion of these people in their giving of both time and means in Christian service. Garry's negative reactions cause the grandfather to remark, "We have a stranger in the house." Experiences, the good example of the Caldwells, reading the Word of God and the testimony of a returned missionary help Garry to comprehend the real meaning of stewardship.

The film is prefaced and closed with a "trailer" for use in the Presbyterian church, releaser of the film. The "trailers" could be deleted making the film useful in other church groups. A 40 minute film; black and white.

Filmstrips in Brief

Bring Them In—Describes the formation of an organized visitation program. A Broadman Films release. Black and white; 39 frames.

Young People and the Church—Suggestions for developing leaders in church and community. Church Screen Productions. Color; 51 frames.

Christian Homes—Emphasizes importance of God's Word in the home for study, prayer and guidance for life. Church Craft. Color; 25 frames.

How to create Enthusiasm and

BUILD SUNDAY SCHOOL ATTENDANCE

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76 Attendance Goes Sky-High

A Special Christian Life Feature

. . . A LITTLE CHILD SHALL LEAD THEM
The heart-warming
story of how a young
boy's attendance at Sunday School
brought his entire family into the church.
This Way to Heaven
A DRAMATIC NEW MOTION PICTURE
EVERY CHURCH WILL WANT TO SHOW
THIS WAY TO HEAVEN was produced in answer to many requests for a film publicizing the Sunday School and dramatizing its importance in gaining new members for the church. This fine film also shows active, enthusiastic Sunday School leaders at work reaching unchurched people in the community and through the Sunday School starting them on their way to membership in the church.
Superbly acted and directed, this half-hour film tells the Sunday School Story with touching realism and warmth.
Ask your local religious film dealer about rental of THIS WAY TO HEAVEN . . . we are sure that you will be deeply gratified by the enjoyment and enlightenment it will offer your congregation.
30 minutes • Black & White • 16mm • Rental, $9.00
Concordia FILMS
3558 South Jefferson Avenue • St. Louis 18, Missouri

Photo by Mac Iver Studio, Alameda, Calif.

It's shot-in-the-arm and bag-full-of-tricks time again for many Sunday school teachers who plan to make use of the annual convention or workshop.

Ideas on Fire

- Sunday schools' promotion man reveals the secret of life and action for the withering school.

- Conventions and workshops carry the "what's, why's and how's"—like vitamins for an anemic body.

IN 1953 a Milwaukee church sent four Sunday school teachers to the National Sunday School Convention in Minneapolis. They returned bubbling with enthusiasm. A year later, these four volunteered to the church: "We'll pay our own way this year; you send four others." Eight came to the Indianapolis convention.

This year, eight plan to pay their own way and the church is sending four new ones. Half will attend the National Sunday School Convention in Spokane, Wash., and the other half the twin convention in Providence, R. I. One of them added, "We don't want to take a chance of missing anything!"

No, folks don't need urging to attend a second Sunday school convention.

One pastor comments, "We are now building an addition to our church and Sunday school building because two years ago a half dozen of our workers attended the National Sunday School Convention in Minneapolis."

Declares the Sunday school superintendent of the largest school in Kalamazoo: "Our growth as a Sunday school is due largely to the inspiration, information and instruction received at the National Sunday School Convention the past several years." Their attendance has gone from 250 to 1,000 in less than five years.

Asking the value of the Sunday school convention in building Sunday schools is like asking the value of medicine in building health into a run-down anemic body. It's the tonic that has started many a Sunday school on its way to health.

In brief, it deals with the what, why and how of Sunday school work.

Without a doubt more Sunday school conventions are being held this year than ever before this century. Yet multitudes of Sunday school workers have never yet attended one.

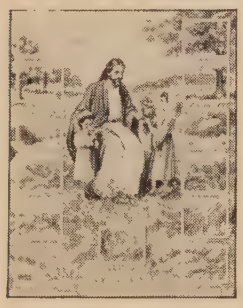
Frequently Sunday school superintendents and pastors declare at the close of a convention, "If I'd known this is what it would be like, I'd have tried harder to get my workers here!"

Reactions following a convention are interesting. Interest is greater than ever before in local church training classes. Following almost every Sunday school convention, the NSSA office is flooded with letters which read like this:

About the Author

For a run-down on Sunday school conventions, editors called on the man who knows most about 'em—Rev. Clate A. Risley, general sec'y of NSSA for past three years. Risley's church won Class A 2nd Prize in C. L.'s 1949 Contest.

TO HELP YOU BUILD AND HOLD
Sunday School Attendance



No. 1070 The Life of Jesus

ATTENDANCE CARDS AND SEALS

This series of 25 well-known cards, colorfully illustrated by famous artists, is unsurpassed for maintaining full class attendance and bringing in new members. Card size: 10½ x 8 inches. *Cards*—**45c per dozen; $3.50 per hundred,** *Seals*—**30c per package.**

ABSENTEE-INVITATION POST CARDS

No. 1036

A NEW series of cards to help you keep in touch with absent members of your Sunday school classes! These 4-color post cards cover every need and age. Attractive illustrations, welcoming messages, and familiar scripture appear on the front. Size 3⅜ x 5⅜ inches. **25c per dozen; $1.50 per hundred.**

No. 1018

RALLY DAY POST CARDS

NEW 1955 invitational post cards in bright colors with attention-getting illustrations and appropriate scripture quotations. Size, 3⅜ x 5⅜ inches. **25c per dozen; $1.50 per hundred.**

and don't forget:

ABINGDON CLASSROOM CHARTS

4 full-color charts for recording attendance, special recognition, etc., in the church school. Illustrated with scenes from the life of Jesus. Size, 11½ x 20 inches. **Each chart, 20c; per set of four, $1.**

ABINGDON BIBLE STUDY MAPS

These *new* 4-color maps—convenient in size, popular in price—are perfect for use in vacation schools, Sunday schools, or by individuals. Size. 11 x 14 inches. **Each, 25c; $2.50 per dozen. Set** of 5 maps in envelope, **$1.**

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Full color descriptive circulars *FREE!*
Use this handy coupon:

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PLEASE SEND ME CIRCULARS CHECKED BELOW:
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STATE_____
My Sunday School Supply House is_____

"We've been to a Sunday school convention. Now we want to have a teacher training program in our own church. What should we do?"

Real value of a convention, however, is not evident until about six months later and a year is far too soon to expect to correct everything. A few ideas are put into operation, and at the year's end teachers trot off to another Sunday school convention to get another "shot-in-the-arm" and bag full of ideas.

By-products of the conventions are numerous. In many regions they have led the way to greater cooperation. Churches that have never gotten together for any united effort have produced successful Sunday school conventions. Reserve and denominational skepticism have been broken down.

But, can denominational leaders sincerely urge their people to cooperate in interdenominational affairs such as a Sunday school convention?

One leader recently testified that his own denomination had made greater gains—especially in Sunday school—during the past five years than in the preceding twenty. Quizzed further, he readily admitted that it was only during the last five years that his people had made any contact outside the denomination. And this had been largely at Sunday school conventions.

If the unreached are to be reached, it *must* be done together, or it will not be done.

We are just now beginning to feel the real impetus of the Sunday school convention movement. Better days are ahead. To help spur the movement on, the Board of Directors decided to celebrate the tenth anniversary of the National Sunday School Association with twin conventions. These should set Sunday school work ahead at least two years.

NSSA's Spokane convention will be October 5-7. Its twin is scheduled for Providence, October 26-28. Two summer conferences are designated for August 3-7 at Maranatha Bible Camp, North Platte, Neb., and Labor Day Weekend at Taylor University, Upland, Ind. For other conferences throughout the country see Coming Conventions, page 75.

Take advantage of the Sunday school convention. If you cannot attend the national—and even if you can—be sure to take advantage of the state or city convention nearest you.

Are Sunday school conventions important? If it is important to have a vision for the task, they are. If our leaders are to do the job, they must be challenged. At present there is no greater agency to give this challenge, coupled with vision and practical "know how," than the Sunday school convention.

Promotion:

Key to a successful contest

BUSINESS firms have proved it pays to advertise. So have past winners in CHRISTIAN LIFE's International Sunday School Contests.

They have given away everything from bubble gum to 1937 Cadillacs. They've used billboards, door hangers, bumper signs, windshield tickets, sandwich boards and sky writing for their advertising messages.

Naturally you want to use the most hard-hitting means of promotion for your contest.

Here are some methods that have proved sure-fire for contest winners. Try some of them this fall in your attendance drive.

1. Put your mimeograph to work. You can do a surprisingly effective job with the mimeograph and a few aids such as a stylus and a lettering guide. Announcements, notices to absentees, "thank you for attending" cards—these can roll off your mimeograph at comparatively little expense.

The weekly news letter is important. Every church member, every Sunday school scholar should be kept up-to-date on contest progress. And don't forget newspaper releases.

2. Set up an attractive information booth in front of your church a few weeks before the contest. It should be equipped with a P. A. system for announcements. Plenty of promotional material should be on hand.

3. Use a telephone message device. Have the telephone company install a special phone in your church. Then pass out cards in business centers with the message, "Have you called (your number)?" Several operators should take turns answering the phone with a message such as this: "This is (name of church and address). We invite you to come to Sunday school at 9:30 a.m. each Sunday morning. You'll enjoy the Bible lesson. Plan to come this Sunday."

4. Run a poster contest for boys and girls a few weeks before the contest. Department stores will sometimes set up a special display of such "art." Local merchants will usually display at least one poster in the show window of their store.

5. Place an ad in the classified section of your local newspaper. You'd be surprised how many people read the want ads. Ad could say something like this: "Wanted—boys and girls to come to the (your church) Sunday school. Bring this ad with you to the (your church and address) next Sunday at 9:30 a.m. and get a special prize."

A few cautions: Check with local authorities before you conduct any large-scale stunts. Don't take on too many projects. What you do, do well. And remember your budget.

Good promotion is only part of your Sunday school contest—but a mighty important part.

Check the Promotion methods you'd like to try:

Outside the Sunday School:

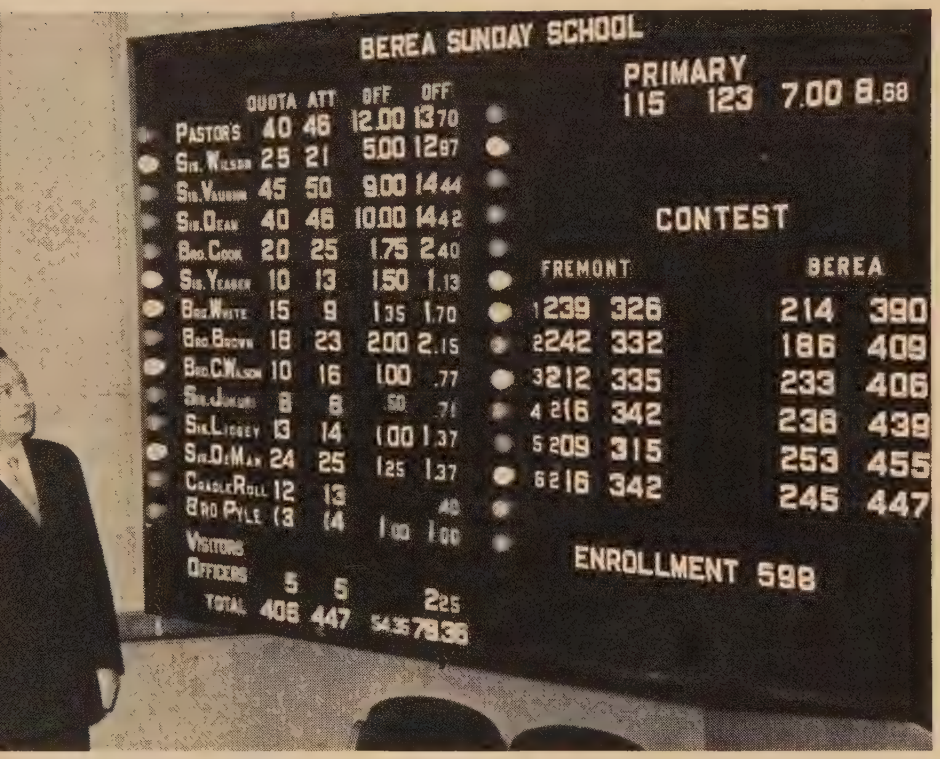
- ☐ Newspaper stories, ads
- ☐ Automobile bumper stickers
- ☐ Handbills
- ☐ Radio, TV announcements
- ☐ Parades
- ☐ Public address announcements
- ☐ Billboard advertisements
- ☐ Posters
- ☐ Street meetings
- ☐ Outside signs
- ☐ Information booth (on a street corner or in a store)
- ☐ Visitation
- ☐ Direct mail to visitors, friends

Within the Sunday School:

- ☐ Handbills
- ☐ Buttons
- ☐ Armbands
- ☐ Banners
- ☐ Paper hats
- ☐ Imprinted pencils
- ☐ Imprinted gum or candy
- ☐ Blotters
- ☐ Tickets
- ☐ Contest bulletin or newspaper
- ☐ Charts
- ☐ Special emphasis Sundays
- ☐ Letters or postcards to members

• *Top Competition in Inter-Church Contests*

Teachers Lead the Way



Berea Tabernacle, Detroit, discovered benefits of keen competition in an inter-church contest.

Exhibit A: How The Nazarenes did it in the Pacific Northwest

NEAL DIRKSE pleaded for aspirins when the contest ended, but participating Sunday schools bettered their arithmetic and boosted their attendances.

That's a brief rundown on results of the spring attendance drive of the Northwest District of the Church of the Nazarene. Pastor Neal Dirkse chairmaned the push.

And it's typical of the many inter-church contests parading across the country.

According to Dirkse, attendance jumped 500 among participating Sunday schools during the six-weeks drive.

Here's how they did it.

Early last January, Pastor Neal Dirkse of the Bethel Church of the Nazarene in Spokane took the initiative.

His enthusiastic leadership pricked the Nazarene churches to action. The contest plan was unique, bringing a fresh response.

This was the idea. By an ingenious point system, teachers were encouraged toward two goals: (1) to be on time, (2) to visit absentees and prospects.

The entire contest was centered around teachers and supervisors. Teachers and supervisors with highest number of points became teacher of the week and supervisor of the week. At contest-end, highest totals brought honor as "Teacher of the District" and "Supervisor of the District."

For being on time, a teacher received five points. For each five minutes the teacher came early, ten additional points were granted.

Did teachers come on time? They certainly did. Dirkse had to tack on a 50-point maximum when teachers began arriving at 6 a.m. One arrived at 8 p.m. the previous Friday and stayed on through!

Teachers who picked up pupils enroute to Sunday school were permitted to deduct five minutes per stop.

The Sunday school teachers did extra visiting, too. In Sunnyside, Wash., the entire community was visited or phoned. So much canvassing was done, that one Washingtonian called the police.

A patrol car cruised by and asked to see the teacher's peddler's license. When told that she was trying to get more people to come to Sunday school, the officer remarked, "Go ahead, lady, we can stand lots more of that sort of thing."

Before the policeman left, he, too, got an invitation to attend Sunday school.

Winner among teachers was Mrs. Herschel Rogers of Sunnyside, Wash. Mother of five children, she still managed to make between 13 and 15 stops each Sunday morning and bring 20 to 30 children with her. In addition, she garnered extra points by standing outside a grocery store and inviting every person who came out.

When one of her own youngsters got the measles, she stayed home, consulted the telephone book and called everyone in town.

As a result Sunnyside attendance jumped 100.

To continually remind teachers of their job, many Sunday schools rigged up a 4x8 foot bulletin board. On it was displayed the name of each teacher.

Underneath each teacher's name were cards showing names of prospects and absentees. Teachers were reminded to make the contacts.

Said Pastor J. Paul Downey of the First Church of the Nazarene, Yakima, "The results of this drive helped us to have the largest average attendance in our history and the highest Easter attendance of all time."

There was no doubt about it. Teachers were stimulated to new endeavor. Sunday schools saw what could be accomplished with extra effort.

Such inter-church contests have sparked Sunday school after Sunday school.

Dirkse would encourage other Sunday schools to join together in inter-church Sunday school campaigns. "We feel," he states, "that an intensive, well-prepared-for drive such as this can do a real work in the average Sunday school."

Best apologetic for Sunday school contests is: they work.

Announce '56 Contest

DAWN of 1956 will witness new eruptions of Sunday school activity across the United States and many other countries of the world. Eighth annual CHRISTIAN LIFE Sunday School Attendance Contest is scheduled.

During the past seven years more than 3,000 churches have been stimulated to broaden their outreach; increase their ministry. World-wide promotion on the even year may stir unprecedented attendance which will be consolidated into membership through extensive follow-up in 1957. Eighth annual Contest plans promise greater impact than ever before; more lasting results.

Life! Two Miles Away

Recently a woman's body was found on the hot sands of California's Mojave Desert. The woman was searching the desert for materials for a feature story.

In her search for water she found a cabin and broke a window to get inside. Finding no water, she left three dollars to pay for the window and this note, "I am exhausted and must have water. I do not believe I can last much longer."

When the cabin owner found the note, he started searching for her. He found her body only two miles from Surprise Springs where there is plenty of good water. Yet without knowledge of it she died.

But no one need ever perish spiritually for the lack of water of life. Christ is the giver of this living water and is accessible to every person, in all places, and at all times. He said to a woman in Samaria, "Whosoever drinketh of the water that I shall give him, shall never thirst." Again He said, "He that believeth on me shall never thirst." At the close of the New Testament, He said, "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22: 17).

Are you spiritually thirsty? Then come to Christ and your thirst will be satisfied forever.

For more information, write, How to be Saved, *Christian Life*, 434 S. Wabash Avenue, Chicago 5, Ill.

Educational-Type Gospel Light BIBLE Lessons

will revitalize your Sunday School!

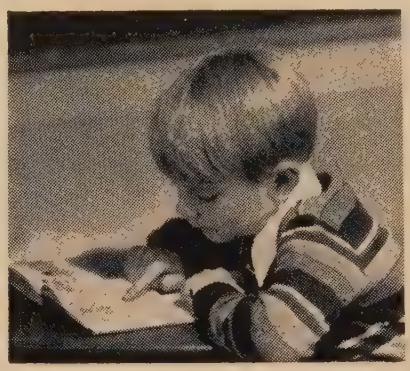
Gospel Light Sunday school lessons will help your Sunday school achieve definite spiritual goals!

First and foremost, you want to give your pupils the basic message of the Word of God. Bible-centered Gospel Light lessons promote this objective above all others. They present the Scriptures clearly and powerfully to win pupils to Christ and establish them in radiant Christian living.

Second, you want to fix permanently in the minds of your members an orderly view of the entire Bible. Built on sound educational principles, Gospel Light lessons unfold the Word gradually, logically, and systematically. Thus they will help you *end forever the tragedy of having young lives in Sunday school*

for ten to fifteen years who gain only a vague and inadequate grasp of the Scriptures. With Gospel Light lessons your members will acquire what many leaders have called the equivalent of Bible institute training. All materials are correctly graded, meeting year by year the changing needs of the pupils.

Third, you want to provide inspiration and encouragement to all associated with your Sunday school. Gospel Light materials are not only *fascinating and helpful to pupils*



but *stimulating and satisfying to teachers as well.* With Gospel Light lessons teachers rejoice because of personal improvement in their teaching ability. New assurance and spiritual victory often follow.

Fourth, you want to *prepare your pupils for vital service in your church.* Gospel Light lessons develop church consciousness and loyalty which lead to church membership and to faithful cooperation in the program of the church on a strong spiritual level.

Use Gospel Light materials and give your Sunday school a fresh spiritual uplift! *Examine Gospel Light Sunday school lessons at your local Christian bookstore* or write for further information.

Please send me complete details including chart on "How to Organize Your Sunday School."

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Tualakin Hills, Portland, Ore.
Upper Willamette, Eugene, Ore.
Washington, D. C.

How To Launch an Association

Rallying to the nation's need, more states are joining and organizing Sunday school forces. Here's how the Sooner State did it.

WYOMING and Indiana are next in line. Like new states joining the Union comes the march of new Sunday school associations across the nation.

Mid-June conferences in Cheyenne and Casper, Wyo., stir hopes for a state association and convention in that state by 1957.

Indiana awaits the Labor Day weekend National Sunday School Association conference at Upland for their organizational date.

The idea is catching on. Last year it was Oklahoma. First convention was held March 31 and April 1, 1955, under leadership of state chairman, Clarence E. Fast, pastor of Enid City Mennonite Brethren Church.

In other states and areas, Sunday school workers are saying, "That's wonderful. We'd like to get something like that going in our area, too. But how? How do they do it?"

Oklahoma's Fast tells how they did it in the Sooner state.

Moving to Oklahoma from Kansas, he was appointed NSSA state representative. He proceeded from there.

In nine months, he became acquainted, made friends, influenced people. Response for a state Sunday school association was enthusiastic—though Fast adds that this "probably is natural of people who are leaders. On the part of people who do not particularly take . . . . leadership of any kind there was a reluctance."

Greatest obstacle, he reflects, was ignorance of the people. They didn't know what an association could do. They didn't know other states were getting results.

But obstacles were not insurmountable. Fast quoted figures and statistics. NSSA sent out mimeographed letters to their Oklahoma mailing list, presenting the idea of a state organization. And the people responded.

Nine months after Fast arrived on the Oklahoma scene an organizational meeting paved the way for a permanent institution. More mimeographed letters went out to key leaders, and committees began to function.

The spring convention in 1955 was attended by 52 ministers and people from 19 different denominations. Leaders stated that the first state convention "far surpassed their fondest expectations."

Yes, it is possible. Oklahoma proved it. One caution Fast urges: "The need of affiliation of a Sunday school association with the National Sunday School Association in order to have authoritative and evangelical guidance." He declares, "From experience I can say that this type of affiliation protects the evangelical cause from liberals who might wish to water down the emphasis of the evangelical Sunday school movement."

Concludes Fast, "Now we are planning the next convention in the spring of 1956."

Next year, maybe Indiana will tell a similar tale. Then Wyoming, and then maybe. . . .

★★

Nothing New About Associations

Back in 1791 a group of Philadelphia's most distinguished citizens were shocked. And what shocked them? It was juvenile delinquency, rampant in the wake of the American Revolution. As a result, they got together to form a Sunday school association.

The preamble to their constitution read:

"That the first day of the week called Sunday being employed to the worst of purposes, depravity of morals and manners, it is therefore the opinion of sundry persons that the establishment of first-day or Sunday schools in this city would be of essential advantage to the rising generation."

The first Sunday school convention, also at Philadelphia, was held 40 years later.

More than 200 attended. Topics considered included beginning Sunday schools, teacher training and organization of county associations.

Latest boost to come to the evangelical Sunday school movement has been the National Sunday School Association.

Born ten years ago, NSSA has grown rapidly, uniting evangelical denominations in the Sunday school movement.

NSSA has been most active in helping areas get regional associations begun. Led by general secretary Clate Risley, the national organization will gladly aid any individual or group wishing to unite Sunday schools in its area.

★★

WHAT MAKES JIMMY TICK?

This new series of filmstrips provides the answers to a lot of questions which confront Sunday school teachers and parents . . . helps you to understand children much better.

NOW AVAILABLE!

"know your child"

35mm FILMSTRIPS
IN FULL COLOR

The Second Unit . . .

in the Teacher Training Series produced and presented in picture form by Moody Bible Institute.

Easy to Use . . .

Complete with "Leader's Guide" containing narration, discussion, questions and answers, suggestions, and everything needed to successfully use with reasonable preparation.

Easy to Understand . . .

Basic and elementary enough for beginners to benefit, yet helpful to trained experienced teachers.

Effective in . . .

improving the Teacher Training program.

revitalizing monthly Sunday school council and staff meetings.

training vacation Bible school teaching staff.

serving as a minimum teaching standard.

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Supplements . . .

the first unit on *"Successful Teaching"* —a series of 8 filmstrips on how to teach.

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8 WELL-PLANNED LESSONS visually presenting the mental, physical and spiritual growth and differences of the various age levels from infancy to adulthood.

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"Leader's Guide" Manual		1.00

SAVE $3.50 — purchase complete set of 8 filmstrips and one copy of "Leader's Guide" Manual for $37.50

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1. Recorded Narration, either on tape or records
   (a) On magnetic tape—all 8 lessons on one 7-inch reel, recorded twin track, 3¾ IPS playing speed $21.00
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2. Printed lesson outlines in attractive small pamphlet size, single copy 10c
   50 or more copies, each 5c

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*City*_____ *Zone*____ *State*_____

Visitation Works Everywhere

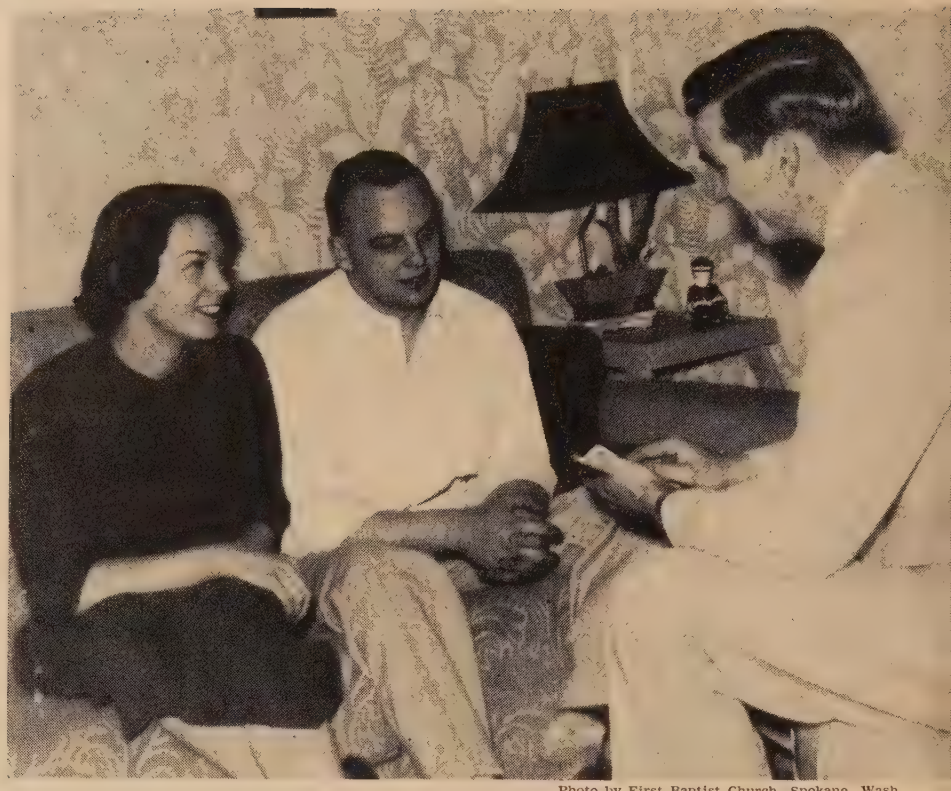

Photo by First Baptist Church, Spokane, Wash.

In 1954, members of Spokane's First Baptist made 35,000 calls in six weeks to double attendance.

● Of all the ways to build attendance, none is so sure-fire as good old-fashioned visitation.

● Follow these handy clues to get a full-fledged visitation program working for your church.

DOWN in Tennessee, they really believe in visitation. In the Bellevue Baptist Church of Memphis, for instance, teachers and officers made 58,880 visits in one year.

In Chattanooga, at the other end of the state, 250 callers from the Highland Park Baptist Church invade the community one night each week.

Winner of the 1953 CHRISTIAN LIFE Sunday School Contest, the Portland (Ore.) Foursquare Church followed the Tennessee example. In six weeks, this Sunday school gave out 72,000 invitations by personal visits in the home.

Last year, the First Baptist Church of Spokane, Wash., made more than 35,000 calls during the Sunday School Contest.

And here's what happened.

In the Memphis Sunday school there are now more than 2,500 members. In Chattanooga the attendance has hit 4,200. The Portland Sunday school shot over the 2,800 mark. And the Spokane Sunday school doubled their average in six weeks.

Many churches which have begun visitation programs during contests now make visitation a permanent fixture.

And it works in all communities and in all sizes of Sunday schools

Here's how to get a visitation program going in your church.

● First, sell your pastor and Sunday school superintendent on visitation. Get together with them and lay out plans. Meet for prayer.

● Publicize your plans. Have the pastor push it from the pulpit, the superintendent at teacher-officer meetings. Get people interested in visitation.

● Insert notices in the Sunday bulletin and on church bulletin boards. Send out reminders through the mail on first big visitation day.

● Don't let your first big visitation day be a flop. Pray for it alone as well as in prayer meeting. Arrange a special program before callers go out to homes. Some churches have dinner before or light refreshments afterwards. This adds to the time of Christian fellowship. If you can make visitation night an "all-church" affair, you have insured its success.

● On visitation night, lay out plans clearly, carefully. Make sure that everyone knows what to do. Have pastor speak on "how to visit." Films and filmstrips now available will do further coaching. Maybe a businessman or salesman can comment.

Get a map of your city. Point out areas of need. Show specifically where callers should go.

● Pass out assignment cards, giving specific information—name and address. Leave room on assignment card for caller to list other information, such as church affiliation, number of children, interest, etc.

● Encourage callers to make visitation a habit. Announce program for second week of visitation. Post the number of visits made in church bulletins.

● Give callers a deep motive in visitation. Show them that they are visiting for Christ's sake and not for the cause of a contest.

● Keep things running smoothly. Make sure all records are kept up-to-date. Make sure that enough calls are ready to be made.

● As strange as it sounds, visit the visitors. If callers start dropping out of the visitation program, visit them, find out what's wrong. Once they've started a habit of coming, don't let them break the habit.

Many visitation experts insist on uniform calling procedure. They say that a standard plan prevents unfortunate occurrences.

Here's one suggested formula. It may help you.

1. Before reaching the door, pray. No formula will work without prayer.
2. Introduce yourself as soon as householder comes to door. Do not enter at the call of a child.
3. Find a point of contact. Be kind to their children. Compliment home or furnishings. Don't overdo talk about the weather.

4. Get to your reason for calling as soon as possible. Don't let time drag.

5. Avoid controversial subjects. Avoid criticism of church or persons. Keep confidential information sacred. Don't gossip.

6. Be alert for additional information about the family or the mention of names of other prospects.

7. Be enthusiastic and wholehearted in speaking of your pastor and work of the church.

8. Don't be afraid to give a testimony if opportunity arises. But give it briefly, sincerely.

9. Mention special features of your Sunday school—nursery for babies, cradle roll, adult classes, home department. Invite their participation.

10. Make arrangements for transportation to church if the family lives at a distance.

11. Leave some literature, if possible, giving more information on church and Sunday school. This will serve as a reminder.

12. Leave before the conversation lags or the people get tired of you.

13. As soon as possible after leaving, jot down acquired information on visitation card.

14. Return card to the proper person.

15. Keep in contact with those you have visited.

According to business firms which have tested response, a personal call is the most effective way to get response.

They say that a card is ten per cent effective, a letter is 25 per cent effective, a phone call is 40 per cent effective, but a personal call is 80 per cent effective.

But visitation must be a continuous program to be effective. It is the continual caller who gets response.

The trouble is, however, that some church members get discouraged too easily. They give up after two or three weeks.

The way Dr. Lee Roberson of Chattanooga's Highland Park Baptist Church prevents a shortage of callers is by reminding his people of it regularly during church services.

In the prayer meeting Roberson calls for volunteers to help in the visitation program the following evening. Having already been personally solicited for this work in their respective Sunday school classes, the volunteers for visitation stand to be counted and to receive tickets for the visitation supper to be served the following evening.

As a result, Roberson's Sunday school stands now among the largest in the country.

So no matter what kind of attendance drive you try this fall, be sure it is coupled with a strong and sturdy visitation program. It works everywhere.

Now in the New 23rd Edition

A bulwark for your home! Never has the need for Bible teaching in the American home been so great as now. THE BOOK OF LIFE gives parents and teachers a Bible-centered program for the building of Christian character.

The new 23rd Edition in 8 beautiful volumes, contains 950 illustrations many in full color, plus Bible maps, helpful Notes and a complete Pronouncing Dictionary of Biblical Proper Names—4100 fascinating pages.

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- ☐ For Primary Classes
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- ☐ Church and Home
- ☐ Catalog

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Christian Lif

2 Big

FOR:

"Association of the Year"

TO ENCOURAGE Sunday school associations in their valuable service, CHRISTIAN LIFE announces that it will award a gold trophy to the Sunday School Association of the Year.

This award will be granted to the Sunday school association which during the church year beginning this fall does the most for its constituent Sunday schools in stimulating them to:

1. More effective growth
2. Improved teaching procedures
3. Better administrative methods.

The association award for distinguished service will be made as part of CHRISTIAN LIFE's new campaign to encourage Sunday school prosperity on the regional, state and local level, as well as on the national level.

Factors to be considered in selection of the Association of the Year will include such activities as teacher training programs, conferences, conventions and workshops, newsletters, association contests, achievement systems, etc.

Competition is open to all recognized Sunday school associations, as listed on page 66.

Any associations omitted from the list and others beginning this fall may verify existence by writing to Miss Eleanor Person, Contest Director, CHRISTIAN LIFE Magazine.

nounces

Awards

FOR:

"Superintendent of the Year"

IN ADDITION to the trophy for the Sunday School Association of the Year, CHRISTIAN LIFE will also award a bronze plaque to the outstanding Sunday School Superintendent of the Year.

Nominations for this award may be made by recognized associations as well as by denominational Sunday school boards. The superintendent's award will be based on the contribution which his Sunday school has made to the ministry of his church and the spiritual life of his community as a result of his

1. Vision
2. Initiative
3. Industry.

All Sunday school superintendents who are members of an association or who are active in their denominational Sunday school program will be eligible.

All superintendents entered in the contest by nomination will receive a certificate of recognition from the judging committee.

Factors to be considered in selection of the Superintendent of the Year will include personal Sunday school visitation, teachers' and officers' meetings, leadership qualities, personal encouragement to the staff through letters or conference, soul-winning efforts, special problems coped with, etc.

NEW AIDS

Standard Materials delight teacher and pupil

NATIVITY WALL CHART

Dainty Cradle Roll chart of baby Jesus in manger with Mary and Bible children and lambs gathered around. 18 x 14 inches, soft colors. In kit form on heavy cardboard with 20 name hangers and colored ribbon. **No. 1819, complete kit....$2.25**

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Really unique project material for teachers of children. 48 pages with directions for making 20 objects used in Bible times from boxes found around the house. Complete patterns and instructions. Interesting talk or story with each project. **No. 2155.....85c.**

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Brightly colored figures on suede-back paper for your flannelboard. This set contains 12 sheets, 11 x 14 inches, of large-size figures, enough to illustrate 20 vivid scenes. Ready to cut out and use. Instruction manual and diagrams for each scene. **No. 2180.....$2.25**

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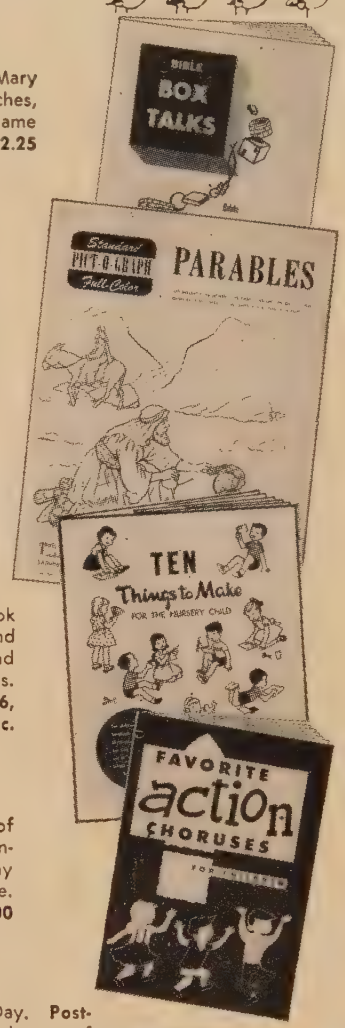
Three books of simple paper craft for children. Each book provides 10 things to make with complete instructions and various colors of construction paper, ready to cut out and assemble. Order one book for each pupil in your class. **No. 2444, NURSERY . . . No. 2445, Beginner . . . No. 2446, PRIMARY.** Price, each.....25c.



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74 brand-new songs, seven old favorites and a number of choruses that will thrill children from three to eleven. Includes opening and closing numbers, a quiet song and many others. Ideal for class, general assembly, home or camp use. 48 pages, paper bound. **No. 5730.....35c.; 3 for $1.00**

RALLY DAY—PROMOTION DAY

A variety of aids are suggested for Rally and Promotion Day. **Postcards Nos. 750, 752 and 753** will notify your members in advance of these important days. Clever souvenir **Tag No. 9298** will welcome your Rally Day audience. (Postcards and tag are **25c.** dozen; **$1.50** per hundred.) **Promotion and Rally Day Program Book No. 7 (35c.)** is filled with recitations, choral readings, playlets and exercises for Beginner through Junior ages. . . . In addition, Standard provides a complete line of **Promotion certificates** for every age. Order now for those big Fall days ahead.

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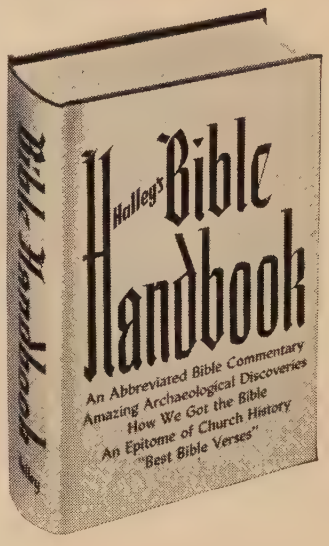

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● **Inter-Department Contests**

Sparking Sunday School Enthusiasm

CONTESTS build attendance? Judson Baptist Church of Oak Park, Ill., decided to find out.

So they picked the roughest time in the whole year to get people out, and called a "No Summer Slump Contest" among the departments for July and August. To their delight, it worked.

Attendance for the two months showed a 13.4 per cent increase over the same period for the previous year. Results were computed by the weekly percentage of persons present against the enrolment, and by accumulated percentage attendance against enrolment.

In fact, it worked so well that they're doing it again this year. Assistant General Superintendent of Enrolment Cliff Raad indicated that last year's low of 444 set a new record. It was the first summer in which attendance had not gone below 400.

And, he added enthusiastically, this year's prospects look good. Most recent figures available indicated that attendance was 173 above the same date in 1954. They hope to hold it above 500 this year.

Last year classes from high school on down waged their battle for a new set of chairs for the classroom. In the new educational addition there was plenty of incentive to win!

But the "Summer Drive for '55" is more inclusive. Departments, from high school down through the cradle roll are vying for a framed Biblical picture. Their elders, enroled in nine organized classes, have joined the fun. While they wait for results, a small bronze plaque, which will display the name of the winning class and the date, is being circulated to the leading class each week.

But don't get the idea that they're sitting twiddling their thumbs while they wait. A two-month visitation campaign within the departments during July and August is aimed to get every teacher in every home.

Small wonder that Judson is enthusiastic. Scoring announcements in the weekly church paper are proving that the prize is large. And Judson Sunday school members are out to win it.

A *Complete* SET OF TOOLS

...to make YOUR Sunday School Contest a SUCCESS!

THREE different contest plans, plus posters, handbills, store window signs, doorknob hangers, and—for that important follow-up—Scripture Press' comprehensive Record System.

CONTEST PLANS THAT BRING RESULTS

Children love contests and Scripture Press provides the right kind. These three not only challenge your pupils to bring in their friends, but also have Biblical tie-ins to secure lasting results. Can be used for Sunday Schools, Vacation Bible Schools, and youth groups. Each packet contains large wall chart to record progress of contest, and samples of department and student record sheets and registration forms. Instructions for conducting contest; organizational and publicity tips also included.

XM3780 GLOBAL AIR RACE—Seven planes fly around the world, stopping at points of Biblical and missionary interest. Exciting and instructive.....$1.50
XM3781 Pupil Record Sheet.....100, $1.10
XM3782 Plane Tally Sheet.....doz., 15c
XM3783 Visitor or New Member Sheet.....doz., 15c
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XM3784 Registration of Visitor Slip....Pad of 50, 25c
XM3839 ROUND UP THE NEIGHBORHOOD – Encourages children to scour play areas in a round-up of their friends for Sunday School.....$1.50
XM3816 GOD'S WONDERS—Excellent for summer use; this contest emphasizes God's creation wonders....$1.50
Forms for use with above two contests
XM3817 Student Record Sheet 50, 65c.....100, $1.10
XM3818 Department Record Sheet.....doz 15c
XM3819 Registration of Recruit Form....Pad of 50, 25c

PUBLICITY AIDS

Use posters and handbills to let the neighborhood know about your contest. Eye-catching, bright two-color design on each, with space for lettering in information.

XM9276 Poster, 17 x 22 in.....each 15c
XM3776 Handbill, 5½ x 7 in.....100, 85c
XM3777 Store Window Sign, 10½ x 14 in.....each 15c
XM3778 Doorknob Hanger, 4 x 9½ in.....100, $1.50

CONTEST BUTTONS

Encourage team effort and reward contestants with these colorful buttons. 13/16 inches in diameter. Order in 12's....30c or 100's....$2.25.

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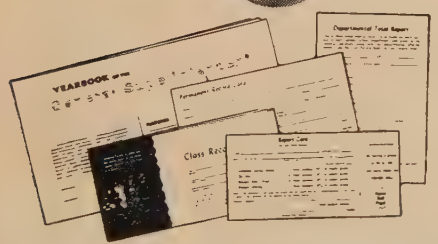
XM2407 I Go to Sunday School—Do You?
XM2408 Help Us Win (yellow)
XM2409 Help Us Win (green)
XM2410 I Brought One (yellow on green)
XM2411 I Brought One (green on yellow)
XM2412 I Brought Another (yellow on green)
XM2413 I Brought Another (green on yellow)



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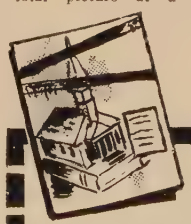

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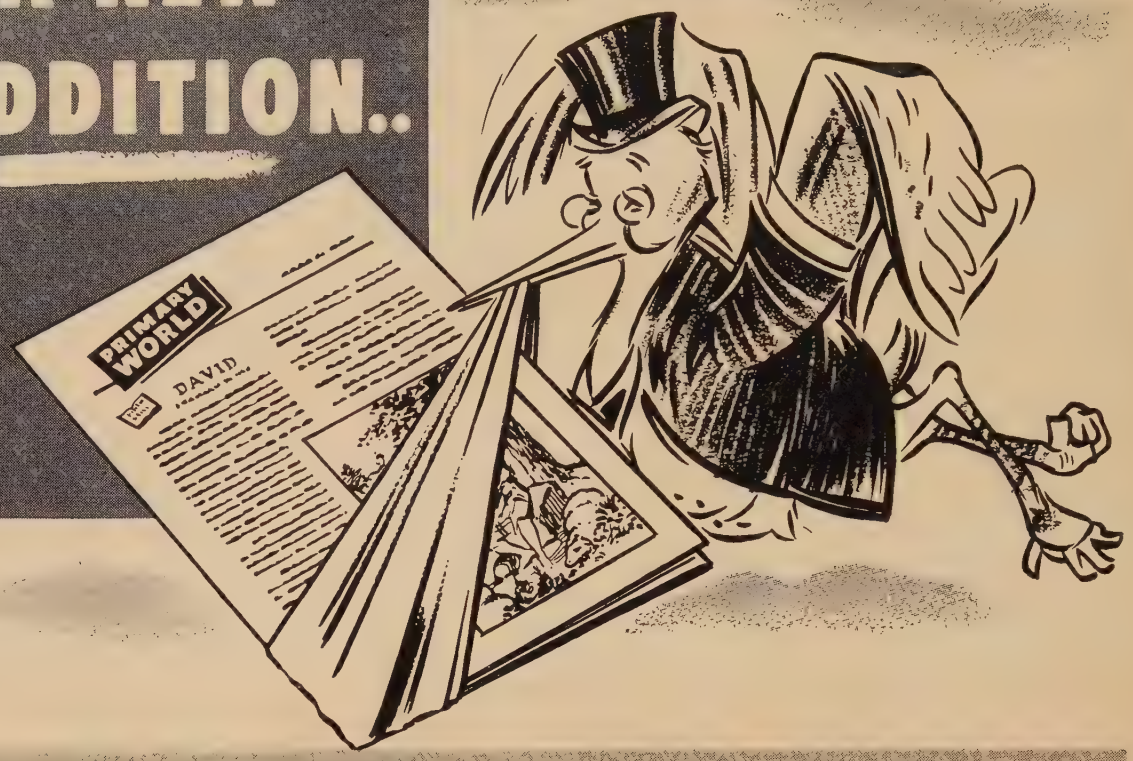

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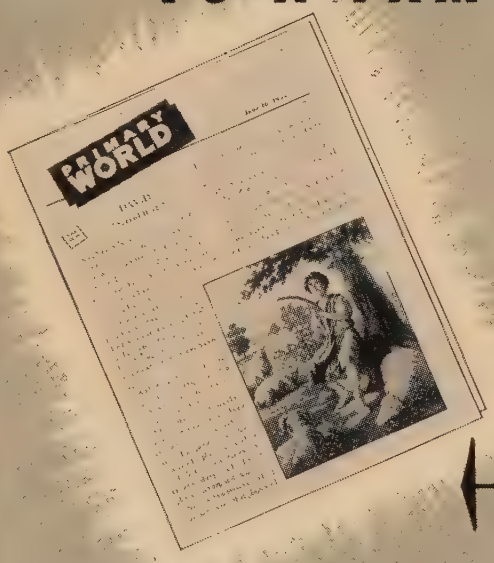

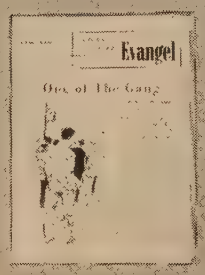

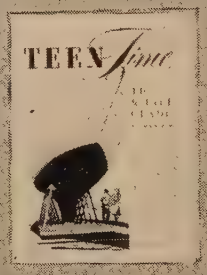

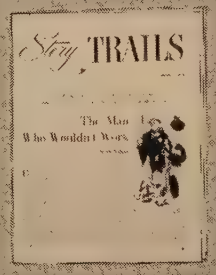

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Primary World was, originally, part of the newly-developed Light and Life Graded Series of Sunday-school lessons. It's rapid and widespread acceptance as a story paper, however, makes it also the newest member of this famous old family of Light and Life Press take-home papers.

Granddaddy of them all is the *Evangel*, an eight-page weekly for high school and college youth (and their elders who "wouldn't miss an issue").

Teen Time (for eager teeners) and *Story Trails* for juniors have already established their places in the family. *Primary World* is the rapidly-growing baby.

If you have not met them all, please write for samples. And if you are not now using or haven't seen the new Graded Series, why not include a request for samples of them, too? Just tear off the corner of this ad, check the samples you would like to have, and send it to us with your name and address. We'll do the rest.

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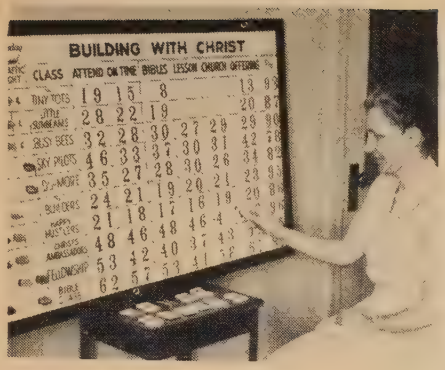

Contest Scoreboard

MISS WINONA WALWORTH, associate general secretary of the National Sunday School Association, Chicago, demonstrates use of the new Traffic Light Attendance Building Board. Records are shown each Sunday, percentages computed in class rivalry. The board may be purchased from NSSA.

Coming Sunday School Conventions

Nothing compares with a Sunday school convention for creating enthusiasm and providing practical instruction for teachers and officers. Further information can be obtained by writing addresses listed:

Buffalo, N.Y.—Sept. 23-24. Write: Rev. Ed. Stady, 346 Ontario, Buffalo 7, N.Y.

Chicago—Sept. 17. Write: Chicago S.S. Assoc., 343 S. Dearborn, Chicago 31.

Cincinnati—Sept. 30-Oct. 1. Write: R. Schneberger, 2662 Ocosta, Cincinnati 11.

Detroit—Sept. 16, Conv. at Strathmoor-Judson Bapt. Church. Nov. 18-19, 10th Annual Conv. Write: George Knak, 15428 Stout, Detroit 23.

Iowa State—Nov. 30-Dec. 2, Des Moines. Write: Rev. A. Brown, First Fed. Church, Beaver & Adams, Des Moines, Ia.

Kansas—Oct. 6-7. Write: Rev. W. Lanpher, 211 E. Fourth, Hutchinson, Kans.

Los Angeles—Sept. 29-30. Write: Dr. C. Bass, Box 12221, Sta. E., Los Angeles.

Mid-Columbia (Oregon)—Sept. 27-28. Write: Rev. Anderson, 12th & Federal, Dalles, Ore.

Minneapolis—Oct. 10-11. Write: S. Olson, 4728—17th Ave., S., Minneapolis, Minn.

Mid-Willamette District (Oregon)—Sept. 12-13. Write: Rev. N. Lien, Corvallis, Ore.

Nat'l. Fellowship of Brethren Churches: 3rd Natl. Conv., Aug. 9-10, Portland. Write: Rev. H. Etling, Box 365, Winona Lake, Ind.

National Sunday School Assoc., Twin Natl. Sunday School Conventions—Spokane, Wash., Oct. 5-7 and Providence, R.I., Oct. 26-28. Write: 542 S. Dearborn, Chicago 5, Ill.

North Dakota State—Sept. 26-28. Write: Rev. L. Funk, 218 W. 9th St., Harvey, N.D.

Philadelphia—Nov. 10-12. Write: Matthew Welde, 532 Virginia Ave., Havertown, Pa.

Portland—Sept. 28-29. Write: Rev. J. W. Wishart, PO Box 2052, Portland, Ore.

Santiam (Oregon)—Sept. 13-14. Write: Rev. G. Manley, Box 22, Scio, Ore.

Scripture Press: Ben Lippen Bible Conf., Asheville, N. Car., Aug. 8-12. Winona Lake, Ind., August 22-26. Write: 434 S. Wabash, Chicago 5.

South Dakota—Nov. 29-30. Write: J. Tschetter, Doland, S.D.

Southern, Ore.—Sept. 19-21. Write: Rev. C. Crisman, Medford, Ore.

Washington, D.C.—Sept. 30-Oct. 1. Write: Dr. C. W. Taylor, N.A.E., 1405 "G" St., NW Washington 5, D.C.

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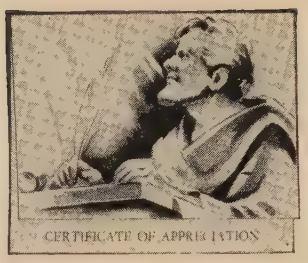

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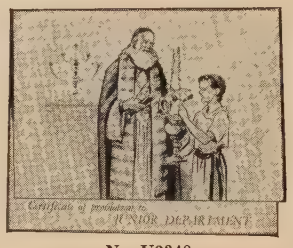

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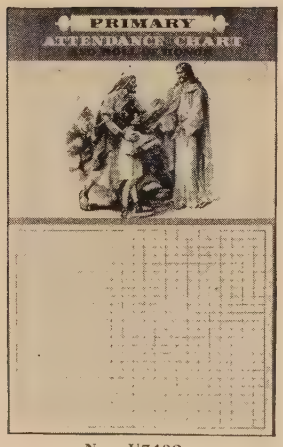

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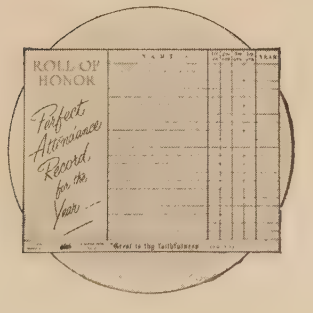

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Contest is designed to increase attendance of each participating school by 10 per cent, but extent of promotional efforts—visitation, direct mail, etc.—is up to the individual church. Obviously, many have found possibilities unlimited.

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The association serves as the central organizing agency for the contest; mails and deals directly with superintendents and pastors, explains Mrs. Knak. She is the wife of George Knak, association director.

Adding the fatal report card to the excitement, the association furnished these for weekly reports. Deadline for mailing the records, which were handled by a committee appointed by the association president, was Sunday afternoon. Statistician Clarence Snyder computed results and Mrs. Knak sent them on to waiting churches.

It's a program of cooperation—and cooperation brings results. Without doubt, Mrs. Knak expresses the sentiments of Detroit Sunday school workers when she says, "We are very thankful to God for His increased blessings" in the Sunday school growth.

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Mature Christian woman desires pos. 30 yrs. in publishing and printing field; thorough knowledge office routine; types; good letter-writer. Sales exp. **Box AT-365**

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Christian woman desires to teach piano. **Box AT-371**

Christian, 18, desires to travel with evangelistic team. Plays piano; sings. Exp. in radio and Y.F.C. work also. **Box AT-373**

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Columnist, 36, desires pos. with church or youth group in Los Angeles area. Editorial, layout, adv., fund raising exp. Also ghost writing, public relations. **Box AT-325**

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Irish evangelist desires Bapt. pastorate. Fundamental, trained in Irish Bapt. coll. in Dublin. Expositional ministry. **Box AT-337**

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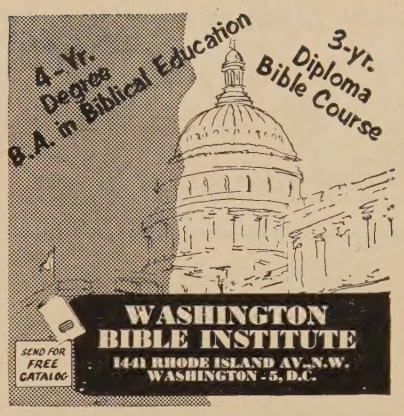
Couple, 33, desire pos. Bible teach. or Chrs. Ed. prefer. Ordained; coll. grad. B.D. degree. Several yrs. pastoral and youth work. Wife is Bible sch. grad.; musical. 2 children. **Box AT-323**



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● **We have a small women's group in our church which meets weekly at the different homes where we sew and a social time is enjoyed (no gossiping, though). We sell this fancy work and we use the proceeds to do such things as painting the basement of our new church and now we want to buy equipment for a kitchen so we can have fellowship suppers. This money is only used for such purposes. Some people in the church think we shouldn't raise money in this way. What is your opinion? We want to do the Lord's will.**

The scriptural position for the provision for the Lord's work including His house, is stated in I Cor. 16:2: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It may seem to be an entirely innocent and earnest effort on the part of the women in the church to make things which can be sold for the Lord's work. However, that practice in time will prove deadening to faith and true stewardship. The emphasis is upon work, which becomes a great burden upon a few; and not upon prayer and sacrificial giving. Nowhere in the Scripture are we taught thus to provide for the Lord's work. I recommend earnestly that the women have Bible study groups, prayer meetings, and that the principles of tithing be studied and followed. You will find therein the blessing of the Lord.

● **Is it proper for Christians who have been divorced or divorced and remarried to be active in public Christian service?**

This is a problem on which equally earnest Christians are divided. Some are of the opinion that to allow divorced persons to engage actively in the work of the Lord can be a cause of stumbling to others. Actually, that question must be decided by those of your local Christian community. The issue depends as well on what are considered to be the biblical grounds for divorce, and there is difference of opinion on that matter, as you are aware.

● **Last winter I attended three Bible Conferences among evangelical circles. I noticed that the majority of women attending went without hats at all the services, even the communion service. Has the teaching that has been common to all the denominations all these years been found wrong?**

I Cor. 11:13 says, "Judge in yourselves: is it comely (or, proper) that a woman pray unto God uncovered?" The first inference from that verse is that a woman's hair is given to her for that covering, and second, that at divine worship it is fitting that she have a covering for her head. It is my opinion that for the Sunday morning service, and certainly for the Communion Service that Christian women wear a hat or covering of some kind. This practice should be a matter of inner conviction and obedience on the part of Christians, and not a matter of regulation. Notice that verse 6 says, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

● **Should pastors sign up for social security? It seems a good thing in some respects—certainly for the man who is, say, 63 years of age and can for a few hundred dollars reap benefits for years to come. Of course, there is the ethical question involved.**

This program of Federal Insurance is here to stay, in my opinion. I am not convinced that it is a proper sphere of governmental activity to enter the insurance field, nor am I sure that the program is being handled with the greatest possible wisdom. Social security is especially advantageous for older people who could not possibly secure annuity returns at so little investment. All in all, I think the clergy should enter social security because it is a part of life's pattern today. I realize there are some who have convictions against any kind of life insurance, and I do not think it to be in my province to persuade them otherwise.

● **As a child I did some cheating in school. I would be willing to apologize to my teachers if I knew where they were. But as I do not, will this sin be held against me?**

When God saves us He expects that as far as possible we will put things right with others. But, since salvation is by faith and not by works, we have no reason to think that when, despite our desire to make adjustments, this is impossible, anything would be held against us. See I John 1:7-2:2.

● **I do not understand that part of the Lord's prayer which says, "Lead us not into temptation."**

The manuscripts of the New Testament in Greek have no punctuation, as we do in modern English; with the result that we must add those aids to our reading. By and large it is a relatively simple matter to put in the punctuation, but not always so. It is my understanding of the Lord's prayer that we should read it like this, "Lead us, not into temptation, but deliver us from evil." The petition is one for guidance which will turn us from the wrong way and lead us in the right.

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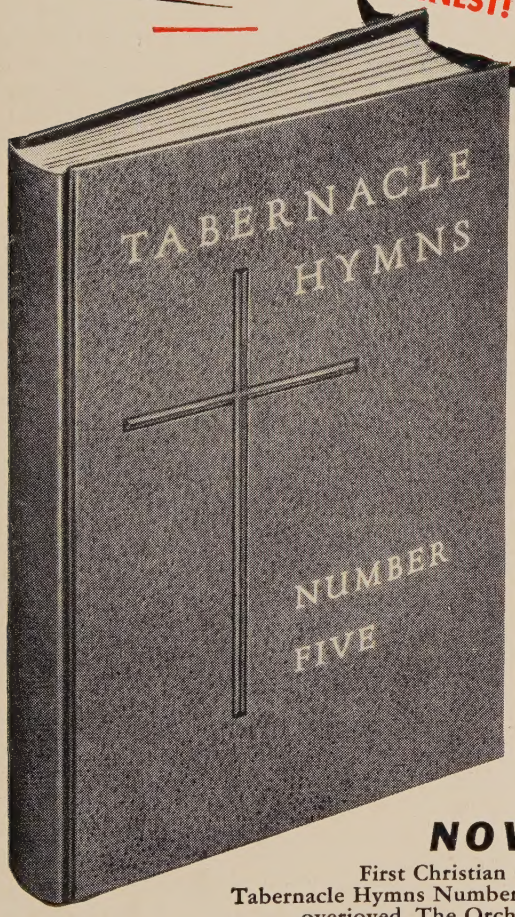

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1954 Korea Pastors' Conference: Top photo, pastors crying out to God for revival. Center, Dr. Pierce preaches as Pastor Han interprets. Below, 2212 pastors registered for conference.